THE ORIGIN

OF

THE ENGLISH,

GERMANIC AND SCANDINAVIAN LANGUAGES,

AND NATIONS;

WITH

A SKETCH OF THEIR EARLY LITERATURE

AND SHORT CHRONOLOGICAL SPECIMENS OF

ANGLO-SAXON, FRIESIC, FLEMISH, DUTCH, GERMAN FROM THE MŒSO-GOTHS TO THE PRESENT TIME, ICELANDIC, NORWEGIAN, AND SWEDISH;

TRACING THE PROGRESS OF THESE LANGUAGES, AND THEIR CONNEXION WITH

MODERN ENGLISH:

TOGETHER WITH

REMARKS ON THE ORIENTAL ORIGIN OF ALPHABETIC WRITING,

AND ITS EXTENSION TO THE WEST.

A MAP OF EUROPEAN LANGUAGES

IS PREFIXED,

WITH NOTES, ON THE PROGRESSIVE POPULATION OF EUROPE FROM THE EAST, BY THE IBERIANS, FINNS, CELTS, AND GERMANS, ESPECIALLY REFERRING TO THE SETTLEMENT OF THE SAXONS IN BRITAIN.

BY

THE REV. JOSEPH BOSWORTH, D.D. F.R.S. F.S.A

DR. PHIL. OF LEYDEN, ETC.

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vian, (*see* VI).—2. The Western, Teutonic or German. The people belonging to this Teutonic branch, made great conquests, having more or less influence, not only in Asia and as far south as Egypt, but over the middle and south of Europe, and the north-west of Africa, as denoted on the Map by –.–.–., made more distinct by a thin line of *lake* colour. The modern Germanic Dialects in Europe are now confined to the countries[k] tinted *lake*. They are separated into two divisions, the Low and the High German. The LOW-German, in the flat, low, or northern part of Germany, comprehends the dialects of Courland, Prussia, Pomerania, Brandenburg, Mecklinburg, Hanover, Westphalia, Gelderland, Overyssel, Flanders, Holland, (the Dutch) Friesland, England, Holstein, and Sleswick (*See in Map north of* ::: = ::: = *left white in the midst of lake*). English with its parent, the Anglo-Saxon, was introduced from Sleswick into Britain by the Jutes, Saxons, and Angles.

JUTES.		ANGLES.	
1.	Jutes in Kent, &c. about A.D. 449	5.	East-Anglia in Norfolk, &c. about A.D. 527
SAXONS.		6.	Bernicia in Northumberland, &c. . . 547
2.	South-Saxons in Sussex . . . 491	7.	Deira in Yorkshire, &c. 559
3.	West-Saxons in Hampshire, &c. 519	8.	Mercia in Derbyshire, &c. 586
4.	East-Saxons in Essex, &c. . . 527		

The JUTES (Iotas) were from Jutland, and occupied the territory in England denoted on the Map by 1. The SAXONS (Seaxe), a confederacy of nations on the Elbe and Eyder, emigrated to England, and were located in the south and west (*See Map* 2, 3, *and* 4). The Saxons, left on the Elbe and Eyder, were denominated Old-Saxons, and those in Britain, consisting of Angles and Saxons with some Jutes, were called Anglo-Saxons.—The ANGLES (Engle), were from Anglen, the south-east of Denmark, and had very extensive possessions in the west and north (*See Map* 5, 6, 7, *and* 8). The majority of settlers in Britain, being Angles, their territory received the name of Engla land the Angles' or Engles' land, contracted to England.—The HIGH-German Division is in the south or hilly part of Germany, including the Upper, or High-Saxon of Meissen, the Hessian, Francie (in Franconia), Rhinish, Alsacian, Bavarian, Silesian, Suabian, Alemannic, Austrian, Tyrolese, Swiss, and the Moeso-Gothic, the oldest specimen of German, preserved in the version of the Scriptures made by Ulphilas about A.D. 360. (*See in Map south of* ::: = ::: = *left white.*)

VI. The **Scandinavian Dialects** were spoken by the great northern branch of the Gothic or Germanic stock (*See* V.). The Scandinavians drove the Finns to the north (*See* II.) and entered into their possessions on the shores of the Baltic, in Norway, Sweden, &c. They, at various times, conquered the Countries and Islands inclosed by –.–.–.–.–., rendered very clear by a fine stroke of *dark orange*. The Languages of Scandinavian origin are now chiefly confined to the countries tinted with *dark orange*, including the Icelandic, formed from the Old Danish (Danska túnga), the modern Danish, Norwegian, Swedish, Greenlandish, Ferroe, Shetlandish, Orkneyan, and Lowland Scotch, spoken in their respective countries and islands.

VII. The **Sclavonic Dialects,** called also Slavic, or Sarmatian are spoken in Russia. They are separated into two great divisions. The *Eastern* division has the Russian, Old Selavonian, Illyrian, Bulgarian, Servian, Bosnian, Dalmatian, Croatian, Carinthian, Carniolan, Stirian, and Eisenbergian;—and the *Western* has Bohemian, East Prussian, Polish, Upper and Lower Lusatian, and Wendish. These dialects now prevail in the parts shaded *yellow*.

VIII. Some languages cannot be classed with the Sanscrit, such as the Basque, Turkish, &c. Turkish is of Asiatic origin, and a branch of the great Tartar stock spread over the extensive and elevated regions of central Asia, east of the Caspian sea. Turkish is spoken throughout Turkey and Asia Minor.

An alphabetic list of places marked upon the Map with letters.

*	†	*	†	*	†
Anglen .....*a*	III ∂ 1	Friesland .....a	IV § 1	Runamo .....*h*	XII § 24
Ansbaeh .....*i*	X ∂ 76	Gelderland .....q	VI § 45	Samogitia .....yy	
Austrian States ....nnn	II ∂ 5	Highlands .....WWW	I § 19	Saxony (Lower) ....ggg	IV § 3
Baden ll	II ∂ 5	Holstein c	II § 4	—— (Upper).....jjj	II § 5
Bamberg.....kk	II ∂ 6	Jutland (north) .....e	IV § 41	Skanderburg .....*e*	IV § 45
Bohemia XX	X ∂ 51	—— (south) .....d	III § 3	Sleswick or south Jut. d	III ∂ 1
Brandenburg .....s	V § 2	Lim (Gulph of) .....*g*	IV § 45	Thanet (Isle of) .....*b*	III ∂ 3
Brunswick.....i	II § 4	Mayence c	II § 6	Thuringia .....n	
Chersones. Cimb. ....de	IV § 41	Mecklinburg.....f	II § 4	Westphalia.....hh	II ∂ 4
Cleves .....*d*	II § 6	Oldenburg .....*b*	II § 4	Wilburg .....*f*	IV § 45
Flanders .....p	II § 4	Overyssel .....r	VI § 46	Wilna.....z	
Franconia..... ..o	II § 6	Pomerania.....t	V § 2	Wurtemburg .....m	II ∂ 5

As one dialect often gradually melts into another, it is impossible to mark with precision where one terminates and another begins. So great has been the difficulty and uncertainty in delineating the widest range of nations and the extent of their dialects, that several times the attempt was almost relinquished. Though conscious of exposure to severe criticism, the plan has been carried into effect, only from the conviction that many will be glad to obtain, by a mere glance of the eye, that local information and approximation to clear description, which required much laborious research to discover, and great care to delineate, especially on a small map.

k A friend, Baron D'Ablaing van Giessenburg, who traversed the whole distance, gives the following as the western boundary of the German dialects; Calais, St. Omer, Cassel, Hazebrouk, Hall, Waterloo, Tirlemont, Landen, Warem, Dachem, Walh.—Here Low-German is mixed with High-German.—At Malmedy, mixed with Walloon.—Limmerle in Luxemburg, Steinbach, Fauvillers in Belgium, Longuy and Heiseungen in France, Roselingen on the Orne, Metz, Bettendorf (Betlauville), Berlonhof (Berloncour), Falkenberg (Faulquemont), St. Quirin, Felleriugen the source of the Moselle and Winkel near the Swiss frontiers.—This is only a brief outline of the accurate information, communicated in a letter from my friend. As the letter was received after the Map was engraved, this note is the only way in which the information can now be made available.

* The italic and roman letters in this column refer to the localities on the Map.

† The roman numerals refer to the parts, and the Arabic figures to the paragraphs of *The Origin of the Germanic and Scandinavian Languages, and the Preface to the A.-S. Dictionary.*

TO

THE MOST REVEREND WILLIAM HOWLEY,

LORD ARCHBISHOP OF CANTERBURY:

TO THE RIGHT REVEREND JOHN KAYE,

LORD BISHOP OF LINCOLN; AND

TO THE RIGHT REVEREND THOMAS TURTON,

LORD BISHOP OF ELY;

WITH THE GREATEST RESPECT,

AND

THE WARMEST GRATITUDE OF

JOSEPH BOSWORTH.

PREFACE.

LANGUAGE, philosophically considered, is not only a safe guide in tracing the origin and affinity of nations, but an important auxiliary in bearing its testimony to the truth of revelation. In the latter point of view, a clergyman cannot be out of his legitimate province, when investigating the origin and structure of languages.

A constant anxiety to be as correct as possible, has led not only to the examination of some of the most eminent treatises upon the languages and literature of the Gothic nations, but to the submitting of each article to the careful revision of one or more of the most learned men in each country. The sketch of the Dutch language and literature has been revised by Professor Siegenbeck, the Danish by Professor Rafn, and the Friesic written by the Rev. J. H. Halbertsma. The other articles have been corrected by men equally eminent, whose names would reflect honour upon the author, and give additional credit to his work, if he were permitted to record them. After all his care, the author is too conscious of his liability to err, in a work requiring so much investigation and so extended a course of reading, not to fear lest he should have failed in that accuracy which he has so much desired: wherever this is the case, the blame must be attributed to him, and not to his friends.

This work was originally written as an introduction to the author's Anglo-Saxon Dictionary, with a view of tracing the origin and progress of the Germanic languages, especially Old-Saxon and Anglo-Saxon, and of shewing their connexion with English; but as he considered it too long and uninteresting to appear in the whole impression, it was only prefixed to a part of it: a few copies, however, were printed in a separate form, with the title, "The Origin of the Germanic Languages, &c." chiefly for private distribution. Copies of the Dictionary, with this long preface, were so much preferred, that it was twice found necessary to revise and reprint the preface.—The copies printed in a separate form, being exhausted, the author was induced to add a chapter, on the origin of alphabetic writing in the east, and its gradual diffusion to the west, as collateral evidence of the oriental source of European population; and, after giving, in the conclusion, a brief summary of the whole work, to prepare it for publication with its present title. It was then partly reprinted, that it might be published at the time, and in illustration of his "Compendious Anglo-Saxon and English Dictionary," in which he was engaged. Protracted indisposition, and failing sight, delayed the progress of the Compendious Dictionary for some years; and, of course, the appearance of this work. This delay renders it necessary to notice, in *the following page*, a few errors, and the chief works that have appeared in the interim. Though the book has again required much time and care, it is at last published, with a deep consciousness that it is still very imperfect.

9, *Southampton Street,*
Bloomsbury Square,
London, 1848.

CORRECTIONS AND ADDITIONS IN 1848.

P 10, *l* 14.—See Welsford's Origin, &c. of the English Langnage. 8vo. 1845.

P 18, *l* 46.—Ancient Laws and Institutes of England. 2 vols. 8vo. 1840. 30*s*. A-S. and English, commenced by Mr. Price, and finished by B. Thorpe, Esq.

P 18, *l* 59.—The Anglo-Saxon Version of the Holy Gospels, by B. Thorpe, F.S.A. Post 8vo. 1842. 12*s*., reduced to 8*s*.

P 19, *l* 33.—Cædmon may now be had by any F.S.A. of the Society for 6*s*.

P 19, *l* 64.—A new Ed. with some account of Mrs. Elstob. 8vo. 1839. 6*s*.—The A.-S. text is in,—Principia Saxonica, by L. Langley, 12mo. 1838. 2*s*. 6*d*.

P 20, *l* 20.—2nd Ed. of Kemble's Beowulf, with English and a valnable Glossary, 2 vols. small 8vo. 1835-1837. 30*s*.

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P 20, *l* 29.—Analecta. 2nd Ed. 1846. 12*s*.

P 20, *l* 34.—Codex Diplomaticus ævi Saxonici, opera J. M. Kemble. 6 vols. 8vo. 1838-1848.—Ritual of the Church of Durham, with an Interlinear Northumbro-Saxon Translation, circa A.D. 700. 8vo. Nichols and Son, London, 1840. 21*s*.—Popular Treatises on Science, in A-S., Anglo-Norman, and Engl. from MSS. by T. Wright, M.A., F.S.A. 8vo. 1841.—Codex Exoniensis: A collection of A-S. Poetry, &c. with Eng. and notes by B. Thorpe, F.S.A. 8vo. 1842. 20*s*: supplied to any F.S.A. at 8*s*.—The Homilies of Ælfric, with English by B. Thorpe, Esq. F.S.A. Parts I. to X. 1843-1846.—The Poetry of the Codex Vercellensis, with English by J. M. Kemble, M.A. Part I. *The Legend of St. Andrew.* 1844.—Andreas und Elene von J. Grimm, Cassel, 1840.—Anglo-Saxon Dialogues of Salomon and Saturn, by J. M. Kemble, M.A. Parts I. and II. 1845-1847.—The Departing Soul's Address to the Body: a Fragment of a Semi-Saxon Poem, discovered and privately printed by Sir Thomas Phillipps, Bart., in 1838: Reprinted with an English translation by S. W. Singer. 8vo. 1845. 2*s*. 6*d*.—The Anglo-Saxon Version of the Life of St. Guthlac; with a translation and notes by C. W. Goodwin, M.A. 12mo. 1847, 5*s*.—The Anglo-Saxon Version of the Hexameron of St. Basil, and the Saxon Remains of St. Basil's Admonitio ad filium spiritualem; with a translation and account of the author, by H. W. Norman, M.A. 8vo. 1848, 4*s*.

P 20, *l* 46.—For books containing a more complete List of A-S. Works, See my *Compendious A-S. and English Dictionary, p.* v.

P 20, *l* 55.—Grimm's Deut. Gram. 3rd Ed. vol. I. 1840.

P 20, *l* 56, GRAMMARS. Stæf-cræft: or Anglo-Saxon Gr. A-S. Extracts, and a Glossary for the use of the Academy at Ayr. 1823. pp. 16, by Mr. Ebenezer Thomson, for 26 years the highly esteemed Classical Master in Ayr Academy.—An Anglo-Saxon Gr. and Derivatives, &c. by William Hunter. 8vo. pp. 80. London, Longman, 1832.

P 20, *l* 60.—A Guide to the Anglo-Saxon Tongue; a Gr. after Rask, with extracts in Prose and Verse, Notes, &c. by E. J. Vernon, B.A. Oxon. 12mo. London, 1846. 5*s*. 6*d*.

P 20, *l* 63.—Altsächsische und Angelsächsische Sprachproben, von Heinrich Leo. 8vo. pp. 274. Halle, 1838.

P 21, *l* 10.—A History of English Rhythms, by Edwin Guest, Esq. M.A. 2 vols. 8vo. 1838. This accurate work contains important remarks on A-S., and its Dialects, &c.

P 21, *l* 56.—Lappenberg's A-S. Kings, by B. Thorpe, Esq. 2 vols. 8vo. London, 1845.

P 21, *l* 58.—Messrs. Longman and Co. 1848, announce, The Saxons in England; a history of the Eng. Commonwealth to the Norman Conquest, by J. M. Kemble, M.A. 2 vols. 8vo.

P 22, *l* 41.—Now the Rev. J. Stevenson, of Durham.

P 24, *l* 21.—Layamon's Brut, a Semi-Saxon paraphrase of Wace's Brut, with English Notes and Glossary, by Sir Frederic Madden. 3 vols. royal 8vo. 1847. 42*s*; to a F.S.A, 21*s*

P 24, *l* 32, 34.—*For* I, *read* they shall.

P 25, *l* 9, 10, 11, 13.—*For* waff, *read* waff—*l* 29, *for* Cristeff, *read* Cristeff.

P 27, *l* 55.—A Dictionary of Archaic and Provincial Words, obsolete phrases, proverbs, and ancient customs, from the 14th century, by J. O. Halliwell, Esq. F.R.S. &c. 2 vols. 8vo. London, 1847. 42*s*. This important work contains more than 50,000 words, and embodies the substance of all preceding glossaries with much original matter.

P 27, *l* 58.—An historical sketch of the provincial Dialects of England, extracted from the preceding work, 8vo. 1847. 2*s*—Reliquiæ Antiquæ, 2 vols. 8vo. 1845. 24*s*.—A Glossary of Wiltshire Provincial Words, &c. by J. Yonge Akerman, Esq. F.S.A. 12mo. 1842. 3*s*.—Poems in the Dorset dialect, with a glossary, &c. by the Rev. W. Barnes, 2nd ed. 12mo. London, 1848.—A Glossary of words and phrases used in Teesdale, Durham, by F. T. Dinsdale, LL.D. post 8vo. *In the press.*

P 82, *l* 4, 5.—See my Compendious A-S. and English Dictionary, p. v. § 10, 11. Eald-Seaxe, Seaxe.

P 119, *l* 47.—The second part of vol. II, containing a Gothic Grammar, &c. written in German, and completing this excellent Ed. of Ulfilas, was published in 1846.

P 127, *l* 32.—*For* O, *read* Auch (Aber).

P 127, *l* 37.—*For* O, *read* But.

P 138, *l* 44.—*For* the Lord, *read* thou Lord.

P 147, *l* 40.—The Heimskringla, translated from the Icelandic of Snorro Sturleson, with Dissertation, by S. Laing, Esq. 3 vols. 8vo. 1844. 36*s*.

P 158, *l* 15.—Frithiof, a Norwegian Story, from the Swedish of Bp. Tegner, by R. G. Latham, M.A. 12mo. 1838.

P 167, *l* 10.—One of the best English works on the German system is—The English Language by R. G. Latham, M.D., F.R.S. 2nd Ed. 8vo. 1848. 15*s*.

P 175, *l* 4. v. p. 281—292. Mithridates Minor; or an Essay on Language, &c. by Henry Welsford, Esq. 8vo. London, 1848, 14*s*.

P 205, *l* 25.—*For* Ineia *read* India.

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THE ORIGIN

OF

THE ENGLISH,

GERMANIC AND SCANDINAVIAN LANGUAGES

AND NATIONS.

I.—THE IMPORTANCE OF A CLOSE INVESTIGATION OF LANGUAGES IN CORROBORATING REVELATION, AND TRACING THE ORIGIN AND AFFINITY OF NATIONS.—ALL LANGUAGES HAVE A DISTANT VERBAL RESEMBLANCE, INDICATING A PRIMITIVE CONNEXION.—THERE IS ALSO A GREAT DIVERSITY IN THE FORM AND STRUCTURE OF LANGUAGES, WHICH IS MOST RATIONALLY ACCOUNTED FOR BY THE CONFUSION RECORDED BY MOSES.—LANGUAGES ARE DIVIDED INTO CLASSES, AS THOSE SPOKEN BY THE DESCENDANTS OF SHEM, HAM, AND JAPHETH.—THE PEOPLE AND LANGUAGES OF EUROPE WERE OF JAPHETIC ORIGIN.—THE FIRST TRIBES THAT ENTERED EUROPE WERE CELTS,—THE NEXT WERE THE TEUTONI OR GERMANS,—AND THE THIRD THE SCLAVONIANS,—AS WE ARE MOST CONCERNED WITH THE TEUTONIC, OR GERMAN TRIBES, THEY CLAIM A PARTICULAR NOTICE.

1. It is mind, understanding, or the power of reasoning, which is the distinguishing property of man. The mind is a man's self; by it we are allied to the highest intelligence. Can it then be unimportant for an intellectual being to examine the operations of the mind? But its operations or thoughts are so quick and fugitive, that no real apprehension of them can be obtained, except by their representatives, that is, by words. These, when spoken, quickly vanish from the mind. It is only when words are written, that they become tangible; they are then the lasting representatives or signs of ideas. Those, therefore, who philosophically and effectually examine the structure and the right meaning of words, the instruments of thought, are most likely to have the clearest view of the mental powers and their operations.

2. Words, as the instruments for expressing thoughts,* are the constituent parts of language. It is by language that the feelings, experience, and indeed the whole mind of individuals, can be communicated and made the property of our whole species. The most sublime thoughts and extensive

* Whately's *Elements of Logic*, Ch. ii. p. 55.

knowledge of those who have been favoured with the highest order of intellect, are in their writings concentrated and perpetuated: thus the exalted endowment of reason is perfected by the gift of rational language.

3. The minute investigation of language is not only important in examining the mental powers, but in bearing its testimony to the truth of Revelation, and in tracing the origin and affinity of nations.

4. The physical history of man, the researches of the most eminent geologists, the investigations of the most able philosophers, and the close and patient examination of all the phenomena of nature, are so many distinct confirmations of the Mosaic record. At present we need only refer to the physical or natural history of man.* Here every candid inquirer is led to the conclusion, that all the diversities of the human race originally sprang from one father and mother; and hence we reasonably infer, that this primitive pair had one primitive language. We now find a great diversity of tongues. To account for this diversity, philosophers have started different theories:† but there is no theory which so satisfactorily accounts for the variety of languages, and yet the similarity observable in their fragments, as the plain statement of facts recorded by Moses.

5. "The whole earth was of one language and one speech," or of one *lip*,‡ and of like words.§ "And it came to pass, as they (the families of the sons of Noah) journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Because the people said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth," when the Lord had determined that they should be dispersed, and thus "replenish the earth," he "confounded their *lip*, language, or pronunciation, that they could not understand one another's speech." "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi. 1, 2, 4, 7, 9.)

6. On a close examination and analysis of languages, even as we find them at the present day, nearly forty-two centuries after the confusion, there are, in almost every tongue, a few fragments and whole words so

* *Researches into the Physical History of Mankind*, by C. J. Prichard, M.D., F.R.S., &c.

† Some French naturalists and physiologists, with a few writers on history and antiquities in Germany, speak of the Adamic race as of one among many distinct creations. Von Humboldt mentions the Americans as a distinct stock. Malte Brun has taken it for granted that each part of the earth had its own race, of whose origin it was in vain to inquire. Niebuhr is of the same opinion as to the early inhabitants of Italy.—Dr. Prichard's *Eastern Origin of the Celtic Nations*, 8vo. Oxford, 1831.

‡ *Heb.* ויהי כל־הארץ שפה אחת: *Septuagint* Και ἦν πᾶσα ἡ γῆ χεῖλος ἓν: *Vulgate* Erat autem terra labii unius.—שפה *a lip, talk, margin*: labium, sermo, ora.

§ *Heb.* ודברים אחדים: *Septuagint* και φωνη μια πᾶσι: *Vulgate* et sermonum eorumdem.—אחדים *pl. ones, alike, the same*, from אחד *one*: *Arab.* احدان *pl. ones*, from احد *one*.—דברים *words, speech*, from דבר *a word, matter, thing* verbum, res, aliquid.

similar, as to indicate an original connexion. The great diversity in their vocabularies and grammatical structure is still more apparent. The facts recorded by the Hebrew legislator of one original language, the subsequent confusion of lip or pronunciation, and the consequent dispersion, alone account for this pervading identity or resemblance, and the striking diversity.* Both these claim a brief notice.

7. First, there are resemblances or identities still observable in the severed fragments of an original language. These occur most frequently in words of the commonest use. Such words, if not composed exactly of the same letters, are from letters of the same organ, or from those which are interchangeable.

8. A slight inspection of the ten numerals, even in a few languages, will prove that they had an original connexion.

* Those who wish to see this subject fully and satisfactorily discussed, are referred to the admirable papers of Sharon Turner, Esq., F.S.A. *On the Affinities and Diversities in the Languages of the World, and on their Primeval Cause*, in the *Transactions of the Royal Society of Literature of the United Kingdom*, Vol. I. Part I. 4to. 1827. p. 17—106, and Vol. II. Part II. 1834, p. 252—262. He has arranged the words used to denote *Father* in more than five hundred languages. He has also made a similar classification of the various terms to designate *Mother*, as well as the first two numerals. Mr. Turner observes: "In my letters on the first and second numerals, it was endeavoured to show, that the words which various nations have used to express them, were either simple sounds of one syllable, or compound terms resolvable frequently into these simpler elements, and most probably always made from them; but a more important object was to evince, that both the elementary and the composite sounds have resemblances and connected analogies, which, although used by nations that were strangers to each other, were too numerous to have been accidental.

I intimated that the languages or people, among whom such similarities prevailed, however disparted and divergent they had been, or now were, must have had some ancient and primeval consanguinity.—In meditating on this subject, it occurred to me, that if the mind were not pursuing an illusory idea, the same facts and the same intimation would appear as strikingly in some other words, as they were visible in the numerals. This impression, and the desire neither to mislead, nor to be misled, have induced me to observe, whether the words that are used in the different languages of the world to express the first, the dearest, the most universal, and the most lasting relations of life, *Father* and *Mother*, would be found to confirm, or overthrow the principles suggested. The words were arranged into classes, according to their primitive or more simple elements. These classes demonstrate that the common use of sounds to express the same ideas, must have had some common origin, and are evidences of a common and early affinity. While each class proves a similarity or an identity, the numerous classes indicate great diversity. Identity without diversity would have proved only a common derivation, and diversity without identities would disprove community of origin. But so much partial identity and resemblance remaining, at this advanced period of the world, visible amid so much striking and general disparity, exactly coincides with the Hebrew statement of an anterior unity, and of a subsequent confusion, abruption, and dispersion.

Amongst his deductions Mr. Turner observes, that the "primeval language has not been anywhere preserved, but that fragments of it must, from the common origin of all, everywhere exist; that these fragments will indicate the original derivation and kindredship of all; and that some direct causation of no common agency has operated to begin, and has so permanently affected mankind, as to produce a striking and universally experienced diversity." A gentleman, whose erudition is universally acknowledged, and whose opinions, from his extensive lingual knowledge, and especially from his critical acquaintance with the oriental tongues, deserve the greatest attention, has come to this conclusion; for he has stated: The original language, of which the oldest daughter is the Sanscrit, the fruitful mother of so many dialects, exists no longer. ("De oorspronkelijke taal, wier oudste dochter het Sanskrit is, de vruchtbare moeder van zoovele dialekten, bestaat niet meer.")—Professor Hamaker's *Akademische voorlezingen, &c.* Leyden, 8vo. 1835, p. 7.

Sanscrit.	Persian.	Welsh.	Erse.	Greek.	Latin.	Anglo-Saxon.	English.	Dutch.	Icelandic	Danish.	Mœso-Gothic.	Old High German.	Russian.
एक aika	یکا yika	un	aen	εἷς, μια, ἑν	unus, a, um	án	one	een	einn	een	ains, aina, ain,	ein	odin'
द्वि dwi द्वौ dwau	دو du	dau dwy	da do	δυω, δοιω	duo, duæ *i.e.* duai	twá twégen	two	twee	tvö	to	twai, twos, twa	tue	dva dvie
त्रि tri	سه seh	tri tair	tri	τρεῖς τρεες τρια	tres tria	þreo þry	three	drie	þrir	tre	thrins	thri	tri
चतुर् chatur	چهار chehaur	pedwar pedair	keathair	πισυρες πεσσυρες τετορα	quatuor, petor *Oscan*	feower	four	vier	fiórir	fire	fidwor	fiuuar	chetyre
पंच pancha	پنج penj	pump	kuig	πεμπε πευτε	quinque	fíf	five	vijf	fimm	fem	fimf	finfe	pyat
षष् shash	شش shesh	chwech	se	ἑξ	sex	six	six	zes	sex	sex	saihs	sehs	shest'
सप्तन् saptan	هفت heft	saith	secht	ἑπτα	septem	seofon	seven	zeven	siö	syv	sibun	sibun	sem
अष्ट ashta	هشت hesht	wyth	ocht	ὀκτω	octo	cahta	eight	acht	átta	aatte	ahtan	ohto	osm vosem
नवन् navan	نه nuh	naw	noi	'εννεα	novem	nigon	nine	negen	niu	ni	nihun	niguni	devyat'
दशन् dashan	ده deh	dêg	deich	δεκα	decem	tyn	ten	tien	tiu	ti	taihun	tehan	desyat'
विंशति vingshati	بیست bist	ugain	fichid	εἰκοσι Fεικοντι ?	viginti	twentig	twenty	twintig	tuttugu	tyve	twaimtigum	tuentig	dvatzat'
त्रिंशत् tringshat	سي si	dêg ar ugain	deich ar hichid	τριακοντα	triginta	þrittig	thirty	dertig	þriatyu	trèdive	thrinstigum	thrittig	tritzat'
शतं shatum	صل sad	cant	kett	ἱκατον	centum	hund	hundred	honderd	hundrad	hundrede	hund	hunt	sto

9. By the common change of *t* into *d*, all the words in the different languages denoting *two* and *three*, are evidently cognate, or from one common source. The *Saus.* chatur; *Erse* keathair; *Pers.* chehaur; *Rus.* chetyre; *Grk.* τετταρες, πισυρες; *Wel.* pedwar; *Lat.* quatuor; *Oscan* petor; *Moes.* fidwor; *Old High Ger.* fiuuar; *A.-S.* feower; *Dut.* vier; *Dan.* fire; *Eng.* four, by the change of *ch*, *k*, *q*, *τ*, *π*, *p*, and *f*, have a distant connexion.* By a slight change of lip or pronunciation, the other numerals appear to be cognate.

10. The *Heb.* שש sĕs *six*, seems to be allied to the *Sans.* shash; the *Chaldee* תליתי tliti *third*, to the *Sans.* tritaya. Other words have evidently a connexion: the *Heb.* בית bit *a house, dwelling*; *Chaldee* בות but *to tarry, dwell*, often used in the Targum for לון lun; in *Arab.* بات bat or بيت beit *to tarry, be situated*; the *Erse* beith; *Wel.* bŷdh, bôd; *Teutonic* be, beon *to be*; and the *Sans.* verbal root भू bhū, whence bhavami *I am*, are allied.—The *Heb.* יש *is*; *Wel.* oes *he is*; *Erse* is, as is me *I am*, seems connected with the *Sans.* verbal root अस् as, whence we have *Sans.* asmi, asi, asti *sum, es, est*; *Grk.* ἐιμι [ἐσμι] ἐσσι, ἐστι.†

11. Some Coptic words are very similar to Hebrew.

Coptic.	Hebrew.
ⲁⲗⲏⲓ alēi *to go up*,	עלה olē *to go up*.
ⲁⲗⲟⲩ alou *a boy*,	עול oul *an infant*, עולל oull *a boy*.
ⲁⲛ an *not*,	אין ain *not*.
ⲁⲛⲟⲕ anok *I*,	אנכי anki *I*.
ⲁⲛⲟⲛ anon *we*,	אנהנה anene, or אנן anĕn, הנן enĕn *Chl. we*
ⲁⲣⲉⲕ areg *terminus*,	ארץ arĕj *terra, regio*.
ⲁⲣⲏⲃ arēb *a pledge*,	ערבה orbē *a pledge*.
ⲃⲉⲗ bel *to destroy*,	בלה blē *to wear, waste away*.
ⲃⲉⲣⲓ beri *new*,	ברא bra *to create*.
ⲉⲣ-ⲃⲉⲣⲓ *to renew*,	
ⲉⲓⲟⲩⲗ eioul *a stag*,	איל ail *a stag*.
ⲑⲁⲗ thal *a hill*,	תל tĕl *a heap*.
ⲑⲗⲱⲙ thlom *furrows*,	תלם tĕlm *furrows*.
ⲓⲁⲣⲟ iaro *a river*,	יאר īar *a river*.
ⲓⲟⲙ iom *the sea*,	ים īm *the sea*.
ⲕⲁϣ kash *a reed*,	קש qĕs *stubble, straw, &c.*

* See the change of letters admirably proved in the erudite and invaluable work of Dr. Prichard, *On the Eastern Origin of the Celtic Nations*, p. 27—91, 8vo. Oxford, 1831, to whose work the preceding table is much indebted. The regular interchange of consonants, and the laws that influence the vowel system, are also fully and satisfactorily treated by Dr. James Grimm in his *Deutsche Grammatik*, Gottingen, 1822. 8vo. Vol. I. p. 581, 584, 578; and in Professor Schmitthenner's valuable Introduction to his short German Dictionary. No one who has omitted to examine what these learned and laborious authors have written, ought to reject, and much less ridicule, the systematic and regular change of vowels and consonants.

† See more examples in Dr. Prichard's *Celtic Nations*, p. 192—194

12. The table of numerals, with the preceding short collection of examples, may be sufficient to show that there are many words which are of cognate origin, even in languages often deemed the most dissimilar. It is not contended with the ancient fathers that the *Hebrew* is the primitive tongue, or with the modern philosophers that it is the *Sanscrit;* for it appears, on the evidence of Moses,* and from the conclusion of eminent philologists, that the original language of our first parents no longer exists. The similarity of the words previously cited, proves that these languages originally proceeded from one common source, and they thus verify that part of the Mosaic history which declares, that "the whole earth was of one language."

13. It is now necessary to advert to the vast diversity of languages, which is satisfactorily accounted for by the confusion of lip or pronunciation. Those who pronounced their words in the same manner, separating from those they could not understand, would naturally unite together, and form distinct tribes. In addition to the passages previously cited relative to the dispersion, Moses adds: "By these (the sons of *Japheth)* were the isles of the Gentiles (Europe) divided in their lands, every one *after his tongue*, after their families, in their nations.—These are the sons of *Ham*, after their families, *after their tongues*, in their countries, and in their nations. These are the sons of *Shem*, after their families, *after their tongues*, in their lands, after their nations." (Gen. x. 5, 20, 31.)

14. Do they, who reject these and the preceding passages of the Sacred History, on account of their reference to a supernatural agency, suggest that various languages existed from the beginning, and that the faculty of expressing ideas by a different language was given to distinct creations of men in each particular region of the earth? This would imply, "that the world contained from the beginning, not three or four, as some writers are willing to believe, but some hundreds, and perhaps thousands of different human races."† These numerous creations must refer to a supernatural agency as many times more miraculous than the event recorded by Moses, as the miracle, according to their theory, was numerically repeated.

15. Whatever diversity of opinion there may have been, as to the origin of the great variety of tongues, the most eminent philologists have generally divided languages into classes, distinguished by remarkable differences in their grammatical structure and vocabularies.

16. One of these classes of languages is the *Shemitic*, or *Semetic*, so called from the supposition that the race of Shem alone spoke the language so denominated. Objections may be made to the term, as the

* Gen. xi. 1, 6, 7, 9; and Gen. x. 5, 20, 31. See § 6, note *.

† The languages of the African nations, according to Seetzen, who has made the most extensive and original researches into this subject, amount to 100 or 150. In America, there are said to be 1500 idioms, "notabilmente diversi." Such was the opinion of Lopez, a missionary of great knowledge in the languages both of South and North America. See Seetzen's *Letters in Von Zach's Monathliche Correspondenz*, 1810, p. 328; Hervas's *Catalogo delle Lingue*, p. 11; and Dr. Prichard's *Celtic Nations*, p. 11.

Phœnicians or Canaanites, who took their origin from Ham, spoke a Shemitic dialect; but as Shemitic is in general use and well understood, it is best to retain it. The race of Shem, who were much devoted to a pastoral life, spread over the finest part of Middle and Upper Asia, over Armenia, Mesopotamia, and Assyria. The following languages, distinguished by being written from right to left, and forming their grammatical connections by prefixes and postfixes, are of the Shemitic race:—

Shemitic Languages.

Hebrew, { Chaldee, Syriac,
Arabic,
Aramæan, &c.

17. The descendants of *Ham* were seafaring men, who founded the republics of Tyre, Sidon, Carthage, &c. Little appears to be known of the languages used by the race of *Ham*. Some name the following:—

The Dialect of Ancient Egypt.

Coptic, { Sahidic, Bashmuric,

The numerous African dialects spoken by the *Kabyles* of Mauritania, the *Tuarik* of the Great Desert, the *Felatahs* of Nigritia, the *Foulahs* of the Senegal, &c.

18. Another class of idioms is the *Japhetic*, by some called Caucasian, from the supposition that the primitive seat of this race was near Mount Caucasus; by others denominated Indo-Germanic, indicating that all the Germanic tongues had an Indian origin. The compound Indo-Germanic, by not including the Celtic or Welsh, an important branch of these idioms, has been considered defective. A word of more extended signification has been adopted, namely Indo-European,* to denote all those European languages which are clearly cognate with the Sanscrit, or ancient language of India. Other Etymologists have proposed Arian or Persian, as it designates their origin amongst the Arians, Irenians, or Persians.† As some Asiatic as well as European dialects ought to be included in the name, it may be better to retain the old term Japhetic, comprising all the supposed descendants of Japheth, who diverged from Shinar throughout Asia and Europe; from the banks of the Ganges to the Atlantic ocean, and from the shores of Iceland to the Mediterranean Sea. They seem to have passed to the north of the great range of the Taurus, as far as the Eastern ocean, and probably went over Behring's straits from Kamschatka to America.‡

19. A tabular arrangement will best show the extent of the languages of the Japhetic race.

* Dr. Prichard's *Eastern Origin of the Celtic Nations*, p. 19.

† Kurzes Deutsches Wörterbuch *für Etymologie, Synonymik und Orthographie* von Friedrich Schmitthenner, 8vo. Darmstadt, 1834, p. 21.

‡ Dr. Hale's *Analysis of Chronology*, Vol. I. p. 352.

A singular congruity is said to exist in all the American languages, from the north to the southern extremity of the continent. They may be reduced to a few great divisions, several of which extend as radii from a common centre in the north western part near Behring's straits.—Dr. Prichard's *Eastern Origin of the Celtic Nations*, p. 6.

TABLE OF JAPHETIC LANGUAGES.

LANGUAGES OF COGNATE ORIGIN WITH THE SANSCRIT.

- Sanscrit
  - Pracrit, *or the softened language of females*
    - Marashta, Telinga, Tamul *or* Malabaric, Hindostanee *or* Deivanagari
      - Mongol Hindostanee, *or* Moorish, Bengalee
  - Zend
    - Pelhevi
      - Parsi
        - Persian, &c.
- Celtic *from Gaul*
  - *Relicts of the ancient British*, but some say of the Pictish *
    - Welsh, Cornish, Armorican, Lower Britany, *in France*
  - *Relicts of the ancient Irish or* Scoti
    - Irish, *or* Erse, Manks, Gaelic *or* Highland Scotch
- Greek
  - Latin
    - Italian
    - Spanish
    - Portugese
    - French, &c.
- The languages of the Finnish nations, originating near the Caucasian Mountains,
  - Finnish
  - Laplandic
  - Siberian
  - Ostiakian
  - Hungarian
  - Twastian
  - Carelian, &c.
- Lettish *or* Lithuanian, dialect of Wilna, of Samogitia, Lotwa of Livonia, Semegal in Semigallia
- Sclavonian,
  - Russian,
  - Servian,
  - Croatian,
  - Polish,
  - Bohemian,
  - Slowaques, &c.

The language introduced into Europe by the great Gothic family, known to us in its two important branches.

- Germanic *or* Teutonic branch, *very extensive, in two subdivisions*
  - *The Low-German* Platt Deutsch
    - Anglo-Saxon, Friesic, Old-Saxon *being all six distinct languages of ancient Germany*
      - English
      - Low-German, Dutch *or* Netherlandish, Flemish
  - *The High-German* Hoch Deutsch
    - Mœso-Gothic, Alemannic, Francic
      - High-Dutch *or* German *with all its provincial dialects*
- Scandinavian branch
  - Ancient Scandinavian, Old Danish, [Danska tunga] *was spoken in*— Denmark, Norway, Sweden, Iceland, Greenland, Ferroes, Shetland Isles, Orkney Isles, &c.
    - Modern Icelandic, *scarcely distinguishable from the ancient*
    - Danish, Swedish, Norwegian, Ferroe dialect, Orkney dialect, Pictish, Scottish *or* Lowland Scotch.†

* Sir William Betham, in his *Gael and Cymbri*, p. 10, affirms that the Picts were a colony of the Cymbri, from the ancient Cymbric Chersonesus, opposite the land of the Piets.

† See a very valuable *Dissertation on the Origin of the Scottish Language*, prefixed to the laborious, profound, and very interesting *Etymological Dictionary of the Scottish Language*, by the learned Dr. John Jamieson, 2 vols. 4to. 1808, and a supplement of 2 vols. 4to. The Dictionary is full of important matter relative to the early customs in Scotland and England; it displays throughout great learning and critical acumen in tracing the etymology of words. In the Dissertation, he adduces every argument and authority which can be produced to prove that the Scotch were of Scandinavian origin.

20. Little need be said here of the Asiatic nations proceeding from Japhet: a casual remark, however, may be admitted upon the language of the Hindoos. The Sanscrit* is that ancient tongue which once prevailed throughout all Hindoostan, from the Gulf of Bengal to the Arabian Sea, and from the southern extremity of the country to the Himalaya Mountains on the north. The Sanscrit is the most compositive, flexible, and complete language yet known. It admits of being perfectly analysed, by merely reducing its compound words to simple elements which exist in the language itself. It contains the roots of the various European dialects, of the Latin, Greek, Celtic, German, and Selavonic. All its words are composed of its own elements, and it contains no exotic terms, which proves it to be very near its primitive state.† The Sanscrit is, therefore, placed at the commencement of the languages here called Japhetic. That all these are closely connected with the Sanscrit, will clearly appear from a few examples.

EXAMPLES.

Sanscrit.	Greek.	Latin.	Persian.	German.	Anglo-Sax.	Dutch.	Danish.	English.
उपर upar	ὑπερ	super	ابور aboor	über	ofer	over	over	over
जानु jānu	γονυ	genu	زانو zano	knie	cneow	knie	knæ	knee
नवं nāwam	νεον	novum	نو new	neu	niwe	nieuw	ny	new
नाम nāma	ονομα	nomen	نام nām	name	nama	naam	navn	name
नां no	νη	non	نہ nĕh	nein	na	neen	nej	no
पितृ pitr	πατηρ	pater	پدر pădr	vater	fæder	vader	fader	father
मुष musha	μυς	mus	موش moosh	maus	mūs	muis	mnus	mouse
युगं yugam	ζευγος	jugum	یوغ yogh	joch	geóc	juk	——	yoke‡

Saus. कमिलं krimilam; *Grk.* καμηλος; *Lat.* camelum; *Heb.* גמל gĕmĕl; *Ger.* kamel; *Eng. camel.*—*Sans.* युवन yuwânah, *young*; *Lat.* juvenis; *Pers.* جوان juwan; *Ger.* jung; *Heb.* ינק junq *a suckling, a twig, sucker*; *A.-S.* geong *young*; *Plat.* junk; *Dut.* jong; *Swed. Dan.* ung; *Wel.* jenange.—*Sans.* जनि jani *a woman*; *Celtic*

* Sanscrit, in derivation and sound, is very similar to *συγκριτος joined together, united.* Hence it is used for *a whole*, so completely possessing all *its parts*, as in its *union, parts*, or *decomposition*, to be *finished* or *perfect.*—Professor Hamaker's *Voorlezingen*, p. 6.

† Lieut. Col. Vans Kennedy's *Researches*, p. 196.

‡ See many more examples in Lieut. Col. Vans Kennedy's *Researches*, p. 278.

gean; *Rus.* jena; *Grk.* γυνη; *Pers.* زني zŭnné.—*Sans.* मातृ mātre; *Pers.* مادر mādr; *Rus.* mater; *Celtic, Erse* mathair; *Grk.* μητηρ; *Lat.* mater; *Ger.* mutter; *Dut.* moeder; *A.-S.* modor; *Dan. Swed.* moder.—*Sans.* भ्रातृ bhrātre; *Rus.* brātr; *Celtic, Wel.* brawd; *Erse* brathair; *Irish* brutha; *Grk.* φρατηρ; *Lat.* frater; *Fr.* frêtre, frère; *Pers.* برادر brādr; *Tar.* bruder; *Ger.* bruder; *Moes.* brothar; *A.-S.* broðor; *Dut.* broeder; *Dan. Swed.* broder; *Icel.* brodur; *Arm.* breur; *Eng. brother.**

21. The preceding remarks are by no means intended to serve as a complete classification of languages; they only afford a very superficial view, for the monosyllabic, or the Chinese, Indo-Chinese, &c. are entirely omitted. What is advanced relative to the inhabitants and languages of Europe must be more precise.

22. Europe appears to have been gradually occupied by successive streams of population from the east. Those now located most to the west, the Celts, were amongst the tribes who first left Asia, and were impelled westward by succeeding emigrations, and thus spread over a considerable part of Europe. The Celts, or Celtæ, were a people of Gaul, who, at a very early period, crossed the straits of Dover, and entered the British isles. The ancient Britons were therefore Celts, who were subsequently conquered by the Romans, and then by the Saxons, and driven into Wales and Cornwall. Britain must have been inhabited even before the Trojan war, more than 1200 years before the Christian era, as tin was then brought from Britain by the Phœnicians.† It has been clearly proved that the Celtic dialects are of cognate origin with the Sanscrit, though differing so much in structure as to be distinct from the Teutonic or German.‡

23. The Teutonic, German, or Gothic tribes, were the second source of European population. The Scandinavians proceeded from these Germanic tribes. Like their predecessors, the Celts, these Teutonic tribes came out of Asia into Europe over the Kimmerian Bosphorus, between the Black sea and the sea of Azoph, but at a later period, perhaps about B. C. 680. In the time of Herodotus, about B. C. 450, the Teutonic tribes were on the Danube, and extended towards the south. Fifty years before the Christian era, in Cæsar's time, they were called Teutoni or Germans, and had established themselves so far to the westward as to have obliged the Celts to withdraw from the eastern banks of the Rhine. In later ages they became known by the name of Goths.

24. The third and most recent stream of population which flowed into Europe, conveyed thither the Sclavonian or Sarmatian nations:

* See numerous instances in Dr. Prichard's *Celtic Nations*., p. 66—69.

† See the account of Herodotus on the Phœnician commerce.

‡ Dr. Prichard's *Eastern origin of the Celtic Nations.*

they are mentioned by Herodotus as being on the borders of Europe in his time; they therefore probably entered Europe soon after 450. These coming last, occupied the most eastern parts, as Russia, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity. From these Sclavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c:

25. As the tribes of Celtic origin, the first source of European population, are clearly distinguished from the Teutonic or German, and as the Sclavonic or Sarmatian tribes, the third wave of population, have never extended so far west as England, nor made any settlement among us, no further notice will be taken of them or of their languages. We are most concerned with the Teutonic, German, or Gothic, the second stream of European population, and the language spoken by these tribes. The language, brought into Europe by the great Gothic family, is chiefly known to us in its two important branches, the GERMANIC and SCANDINAVIAN. The Scandinavian branch includes the Icelandic, Danish, Swedish, Norwegian, &c. The Teutonic or Germanic branch is subdivided into Low-German and High-German. The Low-German comprises not only the older languages, such as the Anglo-Saxon, Friesic, and the Old-Saxon, but their immediate descendants, the modern English, with all its provincial dialects, the Dutch or Netherlandish, Flemish, and the present Low or Platt German dialects, spoken in the north or low and flat parts of Germany. The High-German includes an account of the Mœso-Gothic, Alemannic, and Francic, with the present High-German, and its modern dialects.

II.—GERMANIC AND SCANDINAVIAN LANGUAGES.

1. The Germanic or Teutonic languages, the Anglo-Saxon, Friesic, Old-Saxon, Mœso-Gothic, Alemannic, and Francic, are easily distinguished from the Scandinavian tongues, the Icelandic, Danish, Norwegian, and Swedish. The Germanic languages have no passive voice, and have only one definite article, which is always placed before the noun or adjective: but the Scandinavians have now, and have had from the earliest times, a passive form of the verb, and two definite articles—one placed before nouns, and the other affixed to them.

The Germans, Teutŏni, Teutschen, Deutschen, speaking the German, Teutonic or Theotisc language.*

2. Each of the Teutonic tribes skirting the northern or north-eastern boundary of the Roman Empire, had its own distinctive denomination. Their peculiar names were unknown or disregarded by the Romans; hence these hostile bands of the Teutoni, from their martial appearance, were classed together, and by the Gauls and Romans called Germani, or *war-men.*† We do not find in any remnant of their language, that the Germans ever applied this term to themselves.‡ When united as one people, under Charlemagne, the Germans styled themselves Teutschen or Deutschen, from the Teutoni§ mentioned by Cæsar and Livy.‖ These Teutoni were so powerful and influential, that (B. C. 102) they, united with the Cimbri, entered Italy, which was only preserved by the bravery and talent of Marius. While at the present day the Germans most frequently apply to themselves the name of Deutschen, they are generally called Germans by Foreigners.

3. Wherever the Germanic or Gothic tribes appeared, liberty prevailed: they thought, they acted for themselves. They would not blindly follow any leader or any system: they were free. Hence Theodoric encouraged Gothic literature, and induced Cassiodorus to write a history of the Goths from their only records, their ancient songs. Another Teutonic or Theotisc monarch, Charlemagne, gave encouragement to genius. He saw and felt, that the only effectual mode of giving a full establishment to his authority over those whom he had conquered, was by enlightening their understandings, and influencing them by the solemn sanctions of religion. These he wisely attempted to convey in the vernacular idiom, convinced that his subjects loved even the language of

* See note (§) below.

† German, *pl.* Germanen—an appellation used by the Gauls and Romans to designate the inhabitants of Germany. The word *German* is Gallic, for the Gauls called the soldiers who received a stipend, Gaisaten [Plut. Marius, 6, 7]. If the French gais be the *Moes.* gais, *Franc.* ger *a spear*, then German would be *a spear-man, a spear-bearer,—Schmitthenner's* Deutsches Wörterbuch sub voce, p. 102. Others say that German is the same as Wermann, from which the Romans derived their Germanus, and the Gauls their Guerra. Warr, were, is derived from the *Old Ger.* uuer *pl.* ueros, wer, war, waer, bar, baro *a man, brave man, warrior;* vir bellator.—*Radlof's* Die Sprachen der Germanen, p. 4, 28.

‡ Celebrant carminibus antiquis Tuistonem deum terrâ editum, et filium Mannum, originem gentis conditoresque. Deo ortos, Marsos, Gambrivios, Suevos, Vandalios, affirmant; eaque vera et antiqua nomina. Ceterum *Germanæ vocabulum recens et nuper additum;* quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, nunc Germani vocati sunt.—*Tacit. de Mor. Ger.* 2.—Cæsar, after enumerating the names of several nations, adds, "qui uno nomine Germani appellantur. *Cæsar. Bell. Gal.* ii. 4.—Γνησιοι γαρ ὁι Γερμανοι κατα την Ρωμαιαν διαλεκτον; for Gnesioi are the Germans in the *Roman Language.—Strabo* 7.

§ The Teutŏni of Cæsar, Livy, and Virgil; Tuisto of Tacitus, or Tuisco, which, as *Schmitthenner* and *Mone* observe, is a mutilation of Tiusco or Tiusto, signifying *the great, the powerful.* Deutsch, *Old Ger.* Diotisc, Diutisc, or Theotisc signify *belonging to a people,* from diot *people.* The national name Theodisci, Theotisci, or Theudisci, was not used till the time of the Carlovingian dynasty. Then all the smaller nations were united into one great empire. This word, since that time, has assumed very different forms according to the provinces where it was used, as Dutsch, Dietsch, Teutsch, Deutsch.—*Schmitthenner's* kurzes Deutsches Wörterbuch, p. 301. *Mone's* geschichte des Heidenthumsa, vol. ii. p 6—8.

‖ Cæsar I, 33, 40: 7, 77.—Liv. Epit. 68.

freedom. He used his influence to preserve the songs of his native land, and to improve its language and fix its grammar. Thus stability was first given to the German tongue, from which period it has gradually advanced, till it has become one of the most cultivated and important languages in Europe. To trace its progress, it will be necessary to enter into detail, and to examine the German language in its two great divisions, the Low and High German.

Divisions into Low and High German.

4. The Germanic or Teutonic tribes may, according to the nature of their language, be separated into two divisions. The Low-German prevailed in the low or flat provinces of ancient Germany, lying to the north and west, and is used in modern Flanders, the Dutch provinces, Westphalia, Oldenburg, Hanover, Brunswick, Holstein, Sleswick, Mecklenburg, Prussia, Courland, and part of Livonia, where the Low-German, or Nieder or Platt-Deutsch is spoken. This dialect is more soft and flowing than the High-German. It changes the High-German *sch* into *s;* the harsh *sz* or *z* into *t*, and always delights in simple vowels.

5. The second division comprised the Upper or High German, Alemannic or Suabian, which prevailed in the mountainous or southern parts of Germany, that is, in the north of Switzerland, in Alsace, Suabia, or Baden, Wurtemburg, Bavaria, the Austrian States, Silesia, Upper Saxony, and Hesse. The High-German dialect is distinguished by its predilection for long vowels and diphthongs and rough, hard, and aspirated consonants, especially by the harsh pronunciation of *sch*, *st*, *sz*, and *z*.

6. The Francic seems to occupy an intermediate state between the High and Low German; but as it appears most inclined to the High-German, it is placed in the second division. The earlier Franes inhabited the banks of the Rhine, from Mayence to Cleves, the present Rhine Provinces of Prussia, Wurzburg, Bamburg, and Franconia, now part of Bavaria, and they continually increased their territory till the immense empire of Charlemagne was founded.

Low-German.

7. The Low-German comprises—

1st. Anglo-Saxon, written by king Alfred, Ælfric, Cædmon, &c. sec. III. 9, note.

2nd. Friesic, the written remains of which are found in the Asega-buch, &c.

3rd. The Old-Saxon or Platt-Deutsch, which has employed the pens of many authors. Tatian's Harmony of the Gospels is translated into a sort of Old-Saxon.—The Heliand is in Old-Saxon.—Reineke Vos, &c.

High-German.

8. To the High-German belong—

1st. The Mœso-Gothic, written by Ulphilas.

2nd. The Alemannic or Suabian, written by Kero, Rhabanus Maurus, Otfrid, Notker, Chunrad von Kirchberg, Gotfrit von Nifen.

3rd. The Francic, or transition between High and Low, but approaching more to the High-German, the chief writings in which are a translation of Isidore, De nativitate Domini, and of Willeram's Canticum Canticorum.

9. The nature and peculiarity of these six dialects may be best shown by a short historical detail of each tribe, as an alteration in a language was generally produced by some influential political change. It seems impossible to say which of the Germanic tongues was first used in Europe, but probably that language which was spoken by the people located most to the west. If this be sufficient for priority, the Anglo-Saxon will claim the first notice.

III.—THE ANGLO-SAXONS.

1. The Anglo-Saxons derived their being and name from the Angles, a tribe of the Saxon confederacy, occupying Anglen in the south-east part of the Duchy of Sleswick in the south of Denmark. These Saxons, like all the Teutoni or Germans, were of oriental origin. They were as far westward as the Elbe in the days of Ptolemy, A.D. 90; and therefore in all probability they were amongst the first Germanic or Teutonic tribes that visited Europe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate that they moved among the foremost columns of the vast Teutonic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people, but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs *(the free people)* to oppose the progress of the Romans towards the north. By this league and other means the Saxon influence was increased, till they possessed the vast extent of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet at first it only denoted a single state.

2. It may be satisfactory to have a brief and clear account of the Germanic tribes, the Jutes, Saxons, and Angles, who successively obtained settlements in Britain.

3. The Jutes gained the first possessions. Hengist and Horsa, two brothers from Jutland or the Cimbric Chersonesus in Denmark, arrived in three ceols or small ships at Ebbs-fleet on the Isle of Thanet in A.D. 449. These Jutes, for assisting the Britons against the Picts and Scots, had the Isle of Thanet assigned to them. They subsequently obtained possession of Kent, the Isle of Wight, and part of Hampshire.

4. The Saxons had a very extended territory. After many of them had migrated to Britain, the parent stock on the continent had the name of *Old-Saxons.** The first Saxon kingdom† was established by Ella in A.D. 491, under the name of South-Saxons, or South-Sax, now Sussex. In 494, another powerful colony arrived under Cerdic, and being placed west of the other kingdoms, they were, on their full establishment in 519, called West-Saxons [West-Seaxe], in its fullest extent embracing the north part of Hampshire, Berks, Wilts, Dorset, Somerset, Devon, and part of Cornwall.—A third Saxon kingdom, in A.D. 527, was planted in Essex, Middlesex, and the south part of Hertfordshire, under the name of East-Saxons, East-Sax, or Essex.

* Hist. of Anglo-Saxons. by F. Palgrave, Esq. small 8vo. 1831, p. 33; The Rise and Progress of the English Commonwealth, by the same, 4to. 1832, p. 40.

† *The Saxon Chronicle gives the following account:* "An. CCCCXLIX. Her Martianus and Valentinianus onfengon rice, and ricsodon VII. winter. On heora dagum Hengest and Horsa, from Wyrtgeorne geladode Brytta cyninge to fultume, gesohton Brytene on þam stæde, þe is geneemned Ypwines-fleot, ærest Brytum to fultume, ac hy eft on hy fuhton. Se cing het hi feohtan agien Pihtas, and hi swa dydan, and sige hæfdon swa hwar swa hi comon. Hi þa sende to Angle, and heton heom sendan mare fultum, and heom seggan Brytwalana nahtnesse, and þæs landes cysta. Hi þa sendon heom mare fultum, þa comon þa menn of þrim mægdum Germanie, of Eald Seaxum, of Anglum, of Iotum.

"Of Iotum comon Cantware and Wihtware [þæt is seo mæið þe nu eardað on Wiht,] and þæt cynn on West-Sexum, þe man nu gyt het Iutna-cynn. Of Eald-Seaxum comon East-Seaxan, and Suð-Seaxan, and West-Seaxan. Of Angle comon, se a siððan stod westig betwix Iutum and Seaxum, East-Angle, and Middel-Angle, and Mearce and ealle Norðymbra. Heora here-togan wæron twegen gebroðra, Hengest and Horsa, þæt wæron Wihtgilses suna, Wihtgils wæs Witting, Witta Wecting, Wecta Wodning, fram þam Wodne awoc eall ure cyne-cynn and Suðan-hymbra eac."—*Ingram's Chr.* pp. 13—15.

Bede makes nearly the same statement. "Advenerant autem de tribus Germaniæ populis fortioribus, id est, Saxonibus, Anglis, Jutis. De Jutarum origine sunt Cantuarii et Victuarii, hoc est, ea gens quæ Vectam tenet Insulam, et ea quæ usque hodie in provincia Occidentalium Saxonum Jutarum natio nominatur, posita contra ipsam insulam Vectam. De Saxonibus, id est, ea regione quæ nunc antiquorum Saxonum cognominatur, venere Orientales Saxones, Meridiani Saxones, Occidui Saxones. Porro de Anglis, hoc est, de illa patria quæ Angulus dicitur et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, Orientales Angli, Mediterranei Angli, Merci, tota Nordanhymbrorum progenies, id est, illarum gentium quæ ad Boream Humbri fluminis inhabitant cæterique Anglorum populi sunt orti. Duces fuisse perhibentur eorum primi duo fratres Hengist et Horsa; e quibus Horsa postea occisus in bello a Brittonibus, hactenus in Orientalibus Cantiæ partibus monumentum habet suo nomine insigne. Erant autem filii Victgilsi, cujus pater Witta, cujus pater Wecta, cujus pater Woden, de cujus stirpe multarum provinciarum regium genus originem duxit."—*Bede*, lib. i. ch. 15. p. 52. *Alfred's Saxon translation of which is:* "Comon hi of þrim folcum þam strangestan Germanie, þæt of Seaxum, and of Angle, and of Geatum. Of Geata fruman syndon Cantware, and Wihtsætan, þæt is seo þeod þe Wiht þæt Ealond oneardað. Of Seaxum þæt is of þam lande þe mon hateð Eald-Seaxan, coman East-Seaxan, and Suð-Seaxan, and West-Seaxan. And of Engle coman East-Engle and Middel-Engle, and Myrce, and eall Norðhembra cynn, is þæt land þe Angulus is nemned betwyh Geatum and Seaxum. Is sæd of þære tide þe hi þanon gewiton oð to dæge þæt hit weste wunige. Wæron þa ærest heora latteowas and heretogan twegen gebroðra, Hengest and Horsa. Hi wæron Wihtgylses suna. þæs Fæder wæs [Witta haten, þæs fæder wæs Wilita haten, þæs] fæder was Woden nemned, of þæs strynde monigra mægða cyning cynn fruman lædde."—*Smith's Bede, fol. Cam.* 1722, p. 483.

5. The Angles (Engle), from Sleswick in the south of Denmark, about A.D. 527, settled themselves in East Anglia, containing Norfolk, Suffolk, Cambridge, and part of Bedfordshire.—Ida, in A.D. 547, began to establish himself in Bernicia, comprehending Northumberland, and the south of Scotland between the Tweed and the Firth of Forth.—About A.D. 559, Ella conquered Deira [Deoramægδ] lying between the Humber and the Tweed, including the present counties of York, Durham, Northumberland, Cumberland, Westmoreland, and Lancashire.—Mercia was formed into an independent state by Crida, about A.D. 586, and comprehended the counties of Chester, Derby, Nottingham, Lincoln, Leicester, Northampton, Rutland, Huntingdon, the north of Beds, and Hertford, Warwick, Bucks, Oxon, Worcester, Hereford, Gloucester, Stafford, and Salop. Thus, one Jute, three Saxon, and four Angle, altogether eight kingdoms, were established in Britain, by the year 586.*

6, The Angles emigrated so numerously as to leave Anglen, their original district, destitute of inhabitants. Though the Friesians are not named as uniting in the first conquest of Britain, it is clear, from their locality, that many of them accompanied the other Teutonic tribes.† Those now settled in Britain were denominated Anglo-Saxons to show their origin; Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land, the land of the Angles, Angle's land, which was afterwards contracted into England.

7. From the entrance of the Saxons into Britain in A.D. 449, they opposed the Britons, till, on the full establishment of the Saxon power in A.D. 586, the Britons were driven into Wales. As soon as the Britons ceased to oppose their invaders the Saxon kingdoms began to contend with each other. The West-Saxons, with varying success, gradually increased in influence and territory from Cerdic their first leader in A.D. 494, till 827, when Egbert, king of Wessex, defeated or made tributary all the other Saxon kingdoms. Egbert, his son Ethelwulph, and his grandsons Ethelbald, Ethelbert, Ethelred, and Alfred the Great, had to contend with new and fierce opponents in the Northmen or Danes. The most energetic and renowned of the West-Saxon kings was Alfred the Great. He drove the Northmen from his kingdom, and found leisure

* Mr. Turner, in his Hist. of A.-S., b. iii. ch. 5. vol. 1. p. 309, observes: "This state of Britain has been improperly denominated the Saxon heptarchy. When all the kingdoms were settled, they formed an octarchy. Ella, supporting his invasion in Sussex, like Hengist in Kent, made a Saxon duarchy before the year 500. When Cerdic erected the state of Wessex in 519, a triarchy appeared; East Anglia made it a tetrarchy; Essex a pentarchy. The success of Ida, after 547, having established a sovereignty of Angles in Bernicia, the island beheld an hexarchy. When the northern Ella penetrated, in 560, southward of the Tees, his kingdom of Deira produced an heptarchy. In 586, the Angles branching from Deira into the regions south of the Humber, the state of Mercia completed an Anglo-Saxon octarchy."

† See Friesians, iv. § 50—56.

not only to encourage literature in others, but, with great success, to devote himself to literary pursuits, as much as the proper discharge of the public affairs of his kingdom would allow. He translated into Anglo-Saxon, Boethius, Orosius, and Bede, and thus gave a pre-eminence to the West-Saxon language, as well as to the West-Saxon kingdom. The West-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons, Harold and Hardicanute, reigned twenty-six years. The Saxon line was restored in 1042, and continued till 1066, when Harold the Second was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about six hundred years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language: for Anglo-Saxon, after rejecting or changing many of its inflections, continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. What was written after this period has generally so great a resemblance to our present language, that it may evidently be called English.

8. From the preceding short detail, it appears that the Jutes had small possessions in Kent and the Isle of Wight: the Angles occupied the east and north of England, with the south of Scotland: and the Saxons had extensive possessions in the western and southern parts. The descendants of these Saxons were very numerous: their power and influence became most extensive under the dominion of West-Saxon kings, especially under Egbert and Alfred. It was the powerful mind of Alfred that drew into England the talent and literature of Europe, and induced him to benefit his country by writing so much in his native tongue, the Anglo-Saxon: thus giving the West-Saxon dialect so great a predominance as to constitute it the cultivated language of the Anglo-Saxons. This pure Anglo-Saxon may be found in the works of Alfred, Elfric, the Anglo-Saxon Laws, Cædmon, &c.

9. Ethelbert, king of Kent, being converted to the Christian faith by the preaching of Augustin, in A.D. 597, was distinguished as the author of the first written Saxon laws which have descended to us, or are known to have been established. Some think that the laws of Ethelbert are the first Anglo-Saxon composition:* others give priority to Beowulf, the Traveller's Song, &c. Beowulf is said to have been nearly contemporary with Hengist;† but the poem contained in the Cotton MS., British Museum, Vitellius, A. xv. is not so old. There occur in it Christian allusions which fix this text at least at a period subsequent to A.D. 597. Some eminent scholars attribute this MS. to the early part of the 10th century.‡ From this fine poem may be selected some early specimens of pure Anglo

* Turner's *Hist. of Anglo-Saxons*, b. iii. c. 6, vol. i. p. 332.

† See the very neat edition of *Beowulf*, by Mr. Kemble, *Pref.* p. xx. *London*, 1833.

‡ Conybeare's *Illustrations of Anglo-Saxon Poetry*, p. 32; Turner's *Hist. of Anglo-Saxons*, b. ix. c. 2, vol. iii. p. 281.

Saxon. The Traveller's Song, in its original composition, is referred by Mr. Conybeare* to about A.D. 450. It was first printed by him with a literal Latin version, and a free poetical translation in English. An improved Saxon text is given in Mr. Kemble's Beowulf, p. 223—233. For an example of an early specimen of Anglo-Saxon poetry, compared with one of a subsequent date, see FRIESIC, § 58. As the works of Alfred, Ælfric, Cædmon, the poems of Beowulf, and many of the books specified in the note below,† afford ample specimens of pure

* Illustrations of A.-S. Poetry, p. 9—29; Exeter MS. p. 84.

† *A chronological list of the chief works printed in Anglo-Saxon, with a notice of Grammars and Dictionaries intended for junior students.*—[1567.] ÆLFRIC. 1. A Testimonie of antiqvitie showing the auncient fayth in the Church of England touching the Sacrament of the Body and Bloude of the Lord here publickely preached, and also receiued in the Saxon's tyme, above 600 yeares agoe, 16mo. Imprinted at London by John Daye, dwelling over Aldersgate beneath S. Martyns, 1567. *This little book contains* "A Sermon of the Paschall Lambe to be spoken unto the people at Easter." *Anglo-Saxon on the left-hand page, and an English translation on the right. It is paged only on the right to 75. Then follow 13 leaves, without being paged, containing the Lord's Prayer, the Creed, and the X Commandments in Saxon, with an interlinear English translation. The whole book, therefore, consists of 88 leaves, or 176 pages. It was published again in small 4to. with L'Isle's* "Treatise concerning the Old and New Testament," in 1623: *the Easter Homily was printed again in the 2nd vol. of Fox's* "Acts and Monuments," *and in the notes to Whelock's* "Bede," b. v. c. 22. *In the year of L'Isle's death, it appeared again with this title,* "Divers ancient Monuments in the Saxon Tongue," &c. 4to. 1638.—[1568.] LAWS. 2. Αρχαιονομια, sive de priscis Anglorum Legibus libri, Sermone Anglico, vetustate antiquissimo aliquot abhinc seculis conscripti, atque nunc demum magno Jurisperitorum et amantium antiquitatis omnium commodo, e tenebris in lucem vocati, Gulielmo Lambardo, 4to. ex officinâ Johan. Daye, *Lond.* 1568. *A greatly improved edition was published by* Whelock, in folio, Cambridge, 1644, pp. 226, *ll. A still better edition, so much enlarged and improved as to be considered almost a new work, was published with the following title:* "Leges Anglo-Saxonicæ Ecclesiasticæ et Civiles, accedunt Leges Edvardi Latinæ, Gulielmi Conquestoris Gallo-Normannicæ, et Henrici I. Latinæ, subjungitur Domini Henr. Spelmanni Codex Legum Veterum Statutorum Regni Angliæ, quæ ab ingressu Gulielmi I. usque ad annum nonum Henr. III. edita sunt; toti Operi præmittitur Dissertatio Epistolaris admodum Reverendi Domini Gulielmi Nicolsoni Episcopi, Derrensis De Jure Feudali Veterum Saxonum, cum Codd. MSS. contulit, notas, versionem, et glossarium adjecit David Wilkins, S.T.P. fol. *Lond.* 1721, pp. 434, *2l.* 12*s.* 6*d. These are in Anglo-Saxon, with Latin translation and notes.*—Die Gesetze der Angelsachsen. In der Ursprache mit Uebersetzung und Erläuterungen herausgegeben von Dr. Reinhold Schmid, Professor der Rechte zu Jena, 8vo. Leipzig, 1832, pp. 304, about 8*s. There are two columns in a page; on the left is the Anglo-Saxon text, in Roman type except the* þ, ð, *and on the right a German translation. The second volume has long been expected. The Record Commission have undertaken an edition with an improved Anglo-Saxon text, carefully accented, and accompanied with an English translation and notes. It was prepared, and a considerable part printed, under the superintendence of the late Richard Price, Esq. whose critical acquaintance with the Anglo-Saxon has been manifested by his excellent edition of Warton's* "History of English Poetry." *This edition of the A.-S. Laws by Mr. Price, is not yet published.*—[1571.] GOSPELS. 3. The Gospels of the fower Euangelistes, translated in the olde Saxon tyme out of Latin into the vulgare toung of the Saxons, newly collected out of auncient monumentes of the sayd Saxons, and now published for testimonie of the same, 4to. London, printed by John Daye, 1571. *It is accompanied with an English version out of the Bishop's Bible, so altered as to agree with the Saxon, and published by Fox, the Martyrologist, at the Expense of Archbishop Parker. Price 3l. 3s.*—Quatuor D.N. Jesu Christi Evangeliorum Versiones per antiquæ duæ, Gothica scil. et Anglo-Saxonica: quarum illam ex celeberrimo Codice Argenteo nunc primum depromsit Franciscus Junius, hanc autem ex Codd. MSS. collatis emendatiùs recudi curavit Thomas Mareschallus Anglus; cujus etiam observationes in utramque versionem subnectuntur. Accessit et Glossarium Gothicum: cui præmittitur Alphabetum Gothicum, Runicum, &c. operâ ejusdem Francisci Junii, 4to. Dordrechti, 1665, et Amsterdam, 1684, pp. 383—431, *2l.* 8*s. The Amsterdam edition appears, on collation, to be made up from the old copies with new title-pages, and a reprint of the first sheet in vol.* ii. *Moes. Glos.* The Anglo-Saxon Gospels from the text of Marshall, the Rushworth Gloss, MS. Bodl. together with all the A.-S. translations of the Gospels, are about to appear in a quarto volume from the Pitt Press, Cambridge.—[1623.] ÆLFRIC. 4. A Saxon Treatise concerning the Old and New Testament. Written abovt the time of King Edgar (700 yeares agoe) by Ælfricvs Abbas, thought to be the same that was afterward Archbishop of Canterbvrie. Whereby appeares what was the Canon of holy Scripture here then receiued, and that the Church of England had it so long agoe in her mother-tongue.

Anglo-saxon, it will not be necessary to occupy much space with quotations. One extract will be sufficient, and, for facility of comparison,

Now first pvblished in print with English of our times by WILLIAM L'ISLE of Wilbvrgham, Esquier for the King's bodie: the originall remaining still to be seene in Sr Robert Cotton's Librarie, at the end of his lesser Copie of the Saxon Pentateveh. And hereynto is added ovt of the Homilies and Epistles of the fore-said Ælfrievs, a second edition of *A Testimonie of Antiquitie, &c. touching the Sacrament of the Body and Bloud of the* LORD, here publikely preached and receiued in the Saxons' time, &c. London, printed by John Haviland for Henrie Seile, dwelling in Paul's Church-yard, at the signe of the Tyger's head, 1623, small 4to. *The Dedication, Preface, &c. contain 30 leaves, the paragraphs numbered, but not the pages; then follow 43 leaves of the Treatise of the Old and New Testament, Saxon on the left, and English on the right-hand page. The first 12 leaves are without numbers, 13 is placed at the head of the Saxon on the left, and also at the head of the English on the right page, the same numeral serving for two pages.* The Testimony of Antiquity, &c. *has 9 leaves of Preface, &c. 14 leaves, with double numerals, of* "A Sermon of the Paschall Lambe, &c.;" *then follow 11 leaves unpaged, containing* the words of Elfrike Abbot, and the Lord's Prayer, Creed, and X Commandments, *in Saxon, with an interlinear English version*, 30+43+9+14+11 = 107 *leaves, or 214 pages.*—[1640.] PSALMS. 5. Psalterium Davidis Latino-Saxonicum Vetus, à Johanne Spelmanno, D. Hen. fil. editum, 4to. Londini, 1640, *1l. 1s.*– Libri Psalmorum versio antiqua Latina; cum paraphrasi Anglo-Saxonica, partim soluta oratione, partim metrice compositâ, nunc primum e cod. MS. in Bibl. Regia Parisiensi adservato, descripsit et edidit Benjamin Thorpe, F.A.S. Soc. Lit. Isl. Hafn. Soc. Hon. 8vo. Oxonii, 1835.—[1644.] BEDE. 6. Bedæ Venerabilis Historia Ecclesiastica Anglorum, Anglo-Saxonicè ex versione Ælfredi Magni Gentis et Latinè, accessêre Chronologia Saxonica (*The Saxon Chronicle*, see 9.) et Leges Anglo-Saxonicè cum interpretatione Latinâ, curâ Abrahami Wheloci, fol. Cantabrigiæ, 1644. *A much improved and splendid edition was published with the following title:* "Bedæ Historia Ecclesiastica, Latinè et Saxonicè; una cum reliquis ejus operibus Historicis Latine, curâ et studio Johannis Smith, S.T.P. fol. Cantabrigiæ, 1722, pp. 823, *2l.* 16*s.*—[1655.] CÆDMON. 7. Cædmonis Monachi Paraphrasis Poetica Genesios ac præcipuarum sacræ paginæ historiarum, abhinc annos M.LXX. Anglo-Saxonicè conscripta, et nunc primùm edita à Francisco Junio, Amst. 1655, pp. 116. *1l.*—Cædmon's Metrical Paraphrase of Parts of the Holy Scriptures, in Anglo-Saxon, with an English translation, notes, and a verbal index, by Benjamin Thorpe, F.S.A. 8vo. London, 1832, pp. 311, *1l.* 1*s.*—[1659.] ÆLFRIC. 8. Ælfrici abbatis Grammatici vulgo dicti Grammatica Latino-Saxonica, &c. Guliel. Somnerus, fol. Oxon. 1659, pp. 52. *This is a Latin Grammar written in Anglo-Saxon for the use of those Saxon youths who were studying Latin. It is appended to Somner's A.-S. Dictionary, see* 22.—[1692.] CHRONICLE. 9. Chronologica Anglo Saxonica, curâ Abrahami Wheloci, fol. Cantabrigiæ, 1644. *Appended to Whelock's edition of Bede, see Bede*, 6.—Chronicon Saxonicum; seu Annales Rerum in Angliâ præcipue gestarum ad annum MCLIV.; cum indice rerum chronologico. Accedunt regulæ ad investigandas nominum locorum origines; et nominum locorum et virorum in Chronico memoratorum explicatio; Latinè et Anglo-Saxonicè cum notis Edmundi Gibson, 4to. Oxon. 1692, *2l.* 8*s.*—The Saxon Chronicle, with an English translation, and notes, critical and explanatory, and chronological, topographical, and glossarial indexes; a short Grammar of the Anglo Saxon Language, by the Rev. James Ingram, B.D.; a new map of England during the Heptarchy, plates of Coins, 4to. 1823, pp. 163, *3l.* 13*s.* 6*d.* *The Saxon Chronicle has been translated into English, and printed with an improved A.-S. text, carefully accented from MSS. by the late Richard Price, Esq. for the Record Commission. It is not yet published. Miss Gurney printed and circulated privately among her friends a very useful work entitled* "A literal Translation of the Saxon Chronicle, 12mo. Norwich, 1819, pp. 321, *with 48 pages of Index.*—[1698.] ÆLFRIC'S *Bible.* 10. Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo Saxonicè. Historiæ Judith Fragmentum; Dano-Saxonicè, edidit nunc primùm ex MSS. Codicibus Edvardus Thwaites, 8vo. Oxon. 1698, pp. 168 + 30 = 198, *1l.* 1*s.* *The first seven books of the Bible in Anglo-Saxon.*—[1698.] ALFRED'S *Boethius.* 11. Boethii (An. Manl. Sever.) Consolationis Philosophiæ libri V. Anglo-Saxonicè redditi ab Ælfredo; ad Apographum Junianum expressos edidit Christophorus Rawlinson, 8vo. Oxon. 1698, *1l. 8s.*– King Alfred's Anglo-Saxon version of Boethius, de Consolatione Philosophiæ; with an English translation and notes, by J. S. Cardale, 8vo. London, 1829, pp. 125, *1l. 5s.*—King Alfred's Anglo-Saxon version of the Metres of Boethius, with an English translation and notes, by the Rev. Samuel Fox, M.A. 8vo. London, 1835, pp. 111, 12*s.*—[1709.] ELSTOB'S *Hom.* 12. An English-Saxon Homily on the Birth-day of St. Gregory, anciently used in the English Saxon Church, giving an account of the Conversion of the English from Paganism to Christianity; translated into modern English, with Notes, &c. by Elizabeth Elstob, 8vo. London, 1709, pp. Preface, lx. 44 + 10 + 49 = 103, *1l. 4s.* *This work is in Anglo-Saxon and English. The author also printed some sheets in folio of Anglo-Saxon Homilies, with an English translation. For reasons now unknown the press was stopped. A copy of the portion printed is in the British Museum.*—[1773.] ALFRED'S *Oros.* 13. The Anglo-Saxon version from the historian Orosius, by Alfred the Great, together with an English translation from the Anglo-Saxon, (by Daines Barring

the parable of the Sower is selected from Marshall's Gospels, *Dordrecht*, 1665.

ton), 8vo. London, 1773; Anglo-Saxon, pp. 242, English translation and notes, pp. 259, about *1l. 5s.*—ALFRED'S *Will.* 14. Ælfred's Will, in Anglo-Saxon, with a literal and also a free English translation, a Latin version, and notes, by the Rev. Owen Manning,) royal 4to. Oxford, at the Clarendon Press, 1788, pp. 51, about *7s.* The same, reprinted from the Oxford edition of 1788, with a preface and additional notes, (by Mr. Cardale), London, Pickering, Combe, Leicester, 8vo. 1828, pp. 32, price *5s.*—[1815.] BEOWULF. 15. De Danorum Rebus Gestis Secul. III. et IV. Poëma Danicum, Dialecto Anglo-Saxonicâ, ex Bibliothecâ Cottonianâ Musæi Britannici edidit versione Latinâ et indicibus, auxit, Grim Johnson Thorkelin, Dr. J. V. &c. 4to. Havniæ, 1815, pp. 299, *14s.*—*An analysis of this fine poem, and an English translation of a considerable part of it, has been given by Mr. Turner in his History of the Anglo Saxons*, b. ix. c. 2, vol. iii. p. 280-301.—*A still more complete analysis is given, with free translations in English verse, and a literal Latin version of the text formed from a careful collation with the MS. in Conybeare's* Illustrations of Anglo-Saxon Poetry, p. 30-167. —*A very neat edition of the Anglo-Saxon text has appeared, entitled* "The Anglo-Saxon Poems of Beowulf; the Traveller's Song, and the Battle of Finnes-burh, edited, together with a Glossary of the more difficult words, and an historical Preface, by John M. Kemble, Esq. M.A. of Trinity College, Cambridge," small 8vo. London, 1833, pp. 259, *13s.* *A second edition, with an English translation and a complete Glossary, is on the eve of publication.*—[1826.] CONYBEARE'S *Poetry.* 16. Illustrations of Anglo-Saxon Poetry, by the Rev. John Josias Conybeare, M.A. late Anglo-Saxon Professor, &c. at Oxford, edited by his brother the Rev. W. D. Conybeare, M.A. &c. 8vo. London, 1826, pp. 286, *18s.*—[1830.] Fox's *Menol.* 17. Menologium, seu Calendarium Poeticum, ex Hickesiano Thesauro: or, The Poetical Calendar of the Anglo-Saxons, with an English translation and notes, by the Rev. Samuel Fox, M.A. 8vo. London, 1830, pp. 64, *6s.*—[1834.] THORPE'S *Analect.* 18. Analecta Anglo-Saxonica. A selection, in prose and verse, from Anglo-Saxon authors of various ages, with a Glossary; designed chiefly as a first book for students, by Benjamin Thorpe, F.S.A. 8vo. London, 1834, pp. 266, *20s.* *This work gives specimens of Anglo-Saxon from its purest to its most corrupt state. As some of the specimens have been taken from MSS. and are printed for the first time, this useful book has properly a place here.*—[1834.] THORPE'S *Apoll.* 19. The Anglo-Saxon version of the story of Apollonius of Tyre, upon which is founded the play of Pericles, attributed to Shakspeare; from a MS. in the Library of C.C.C. Cambridge, with a literal translation, &c. by Benjamin Thorpe, F.S.A. 12mo. London, 1834, pp. 92, *6s.*—20. A MORE *minute account of works printed in Anglo-Saxon, especially of smaller detached pieces, may be found in* p. 134 of Hickes's Institutiones Grammaticæ Anglo-Saxonicæ, 4to. Oxoniæ, 1680; *and in Wanley's Catalogue of Anglo-Saxon MSS. forming the 3rd. vol of Hickes's Thesaurus*, p. 325. *A short notice of the principal A.-S. MSS. may be found in Hickes's Institutiones, from* p. 135 *to* 176, *but a minute account of all the A.-S. MSS. with many very interesting and valuable extracts, will be found in Wanley's Catalogue, which, as the 3rd. vol. of Hickes's Thesaurus, has the following title:* "Antiquæ Literaturæ Septentrionalis Liber alter, seu Humphredi Wanleii Librorum Veterum Septentrionalium qui in Angliæ Bibliothecis extant, nec non multorum Veterum Codicum Septentrionalium alibi extantium *Catalogus* Historico-Criticus, cum totius Thesauri Linguarum Septentrionalium sex Indicibus, fol. Oxoniæ, 1705. —*An arranged Catalogue of all the extant relics of A.-S. poetry is given in Conybeare's* Illustrations of A.-S. Poetry, p. lxxvi—lxxxvi.

21. GRAMMARS. 1. Hickes's Institutiones Gram. A.-S. 4to. Oxon. 1689, *2l.*—2. Hickes's Thesaurus, 3 vols. fol. Oxon. 1705, *12l.*—3. (Thwaites's) Gram. A.-S. ex Hickesiano, 8vo. pp. 18, *2l.*—4. Elstob's (Eliz.) Gram. of English-Saxon tongue, 4to. Lond. 1715, *1l.*—5. Henley's Gram. of Anglo-Saxon, Lond. 1726, pp. 61, *4s.*—6. Lye's Gram. Anglo-Saxon, prefixed to Junius's Etymologicum, fol. Oxon. 1743.—7. Manning's Gram. Anglo-Saxon et Moeso-Goth. prefixed to his edition of Lye's A.-S. Dict. 2 vols. fol. Lond. 1772.—8. Rask's Angelsaksish Sproglære, 8vo. Stockholm, 1817, pp. 168; Mr. Thorpe's Translation of ditto, 8vo. Copenhagen, 1830, *15s. 6d.*—9. Sisson's Elements of A.-S. Gram. 12mo. Leeds, 1819, pp. 84, *5s.*—10. Dr. Jacob Grimm's Deutsche Grammatik, 3 vols. 8vo. Gottingen, 1822, 1826, 1831. *This is a Grammar of all the Germanic languages; it is the 2nd edit.*—11. Bosworth's Elements of A.-S. Gram. 8vo. 1823, pp. 330, *16s.*—Bosworth's Compendious Gram. of Primitive Eng. or A.-S. 8vo. 1826, pp. 84. *5s.*—12. Ingram's Short Gram. of A.-S. prefixed to his edition of the Saxon Chronicle, 4to. 1823, pp. 8.—13. Gwilt's Rudiments of A.-S. 8vo. Lond. 1829, pp. 56, *6s.*

22. DICTIONARIES. Somner's Dict. Saxonico-Latino-Anglicum, folio, Oxon. 1659, *8l.*—2. Benson's Vocabularium A.-S. 8vo. Oxon. 1701, *1l. 4s.*—3. Lye's Dictionarium Saxonico et Gothico-Latinum, published by Manning, in 2 vols. fol. Lond. 1772, *7l. 17s. 6d.*

Works relating to Anglo-Saxon.—[1650] 23. CASAUBONI (Merici) de Linguâ Saxonicâ et de Linguâ Hebraicâ Commentarius; accesserunt Gulielmi Somneri ad verba vetera Germanica Lipsiana notæ, small 8vo. Londini, 1650, *8s. 6d.*—[1678.] ALFRED'S *Life.* 24. Ælfredi Magni Vita, á Joanne Spelman, plates, folio, Oxon. 1678, about *16s.*—[1709.] Ælfred's Life, by Sir John Spelman, Knt. from the original manuscript in the Bodleian Library, with considerable

MK. iv. 3—8.

3. Gehyraþ, Ute eode se sædere hys sæd to sawenne. 4. And þa he sew, sum feoll wiþ þone weg, and fugelas comon and hyt fræton. 5. Sum feoll ofer stansceyligean, þar hyt næfde myccl eorþan, and sona up-eode, forþam þe hyt næfde eorþan þiccnesse. 6. Þa hyt up-eode, seo sunne hyt forswælde, and hyt forscranc, forþam hyt wirtruman næfde. 7. And sum feoll on þornas, þa stigon þa þornas and forþrysmodon þæt, and hyt wæstm ne bær. 8. And sum feoll on god land, and hyt sealde, upstigende and wexende, wæstm, and an brohte þrittig-fealdne, sum syxtigfealdne, sum hundfealdne.

The Anglo-Saxon Dialects.

10. The Jutes, Angles, and Saxons, had probably some little difference of dialect when they arrived in Britain. Distant tribes, from the disturbed state of the country, and the difficulties of travelling, could have very limited intercourse. The Jutes were few in number, and could not have much influence, especially as it regards the language. The descendants of the Angles were very numerous, and occupied the country north of the Thames: they settled in East-Anglia, Northumbria, south of Scotland, &c. Their language was more broad and harsh than the West-Saxon, and was formerly called the Dano-Saxon dialect. It may,

additions, and several historical remarks, by the publisher Thomas Hearne, M. A. small 8vo. Oxford, 1709, about 9*s.*—Life of Alfred or Alured, by Robert Powell, 18mo. 1634, about 5*s.*—Ælfredi Regis præfatio ad Pastorale Sancti Gregorii, e Codd. MS. Jun. LIII. *Saxon and Latin. See Asserii Menever. Vita Ælfredi*, p. 81.—[1722.] Asserii Menevensis Annales Rerum Gestarum Ælfredi Magni, recensuit Franciscus Wise, M. A. small 8vo. Oxon. 1722, about 9*s.*—Mr. Turner's Hist. of Anglo-Saxons, b. iv. c. 6—11, and b. v. c. 1—6.—[1708.] WOTTON'S *View*. 25. Linguarum veterum Septentrionalium Thesauri Grammatico-Critici et Archæologici auctore Georgio Hickesio, Conspectus brevis, cum notis, Gulielmo Wotton, 12mo. 12*s.*—[1708.] Wotton's Short View of George Hickes's Grammatico-Critical and Archeological Treasury of the Ancient Northern Languages, translated, with notes, by Maurice Shelton, 8vo. London, 1737.—[1715.] ELSTOB'S *Saxon Devotion*. 26. Publick Office of daily and nightly devotion for the seven canonical hours of prayer, used in the Anglo-Saxon Church, with a translation and notes, together with the Rev. Dr. George Hickes's Controversial Discourses, by W. Elstob, 1 vol. 8vo. 1705, London, 5*s.*; the same, 2 vols. 8vo. 16*s.* 1715 27.—[1726.] GAVELKIND. 27. Somner's (William) Treatise of Gavelkind, both name and thing, showing the True Etymologie and Derivation of the One, the Nature, Antiquity, and Original of the Other. To which is added the Life of the Author, by Bishop White Kennett, 8vo. London, 1726. 17*s.*—[1798.] HENSHALL. 28. The Saxon and English Languages reciprocally illustrative of each other; the impracticability of acquiring an accurate knowledge of Saxon Literature through the medium of Latin Phraseology, exemplified in the errors of Hickes, Wilkins, Gibson, and other scholars; and a new mode suggested of radically studying the Saxon and English Languages, by Samuel Henshall, M.A. 4to. London, 1798, pp. 60. 5*s.*—[1807.] INGRAM. 29. An Inaugural Lecture on the utility of Anglo-Saxon Literature; to which is added the Geography of Europe, by King Alfred, including his account of the Discovery of the North Cape in the 9th century, by the Rev. James Ingram, M.A. 4to. Oxford, 1807, pp. 112. 10*s.* 6*d.*—[1807.] HENSHALL. 30. The Etymological Organic Reasoner; with part of the Gothic Gospel of St. Matthew, from the Codex Argenteus (Cent. IV.), and from the Saxon Durham Book (Cent. VIII.), with an English Version, 8vo. 1807. 5*s.*—[1822.] SILVER. 31. A Lecture on the Study of the Anglo-Saxon, (by the Rev. Thomas Silver, D.D.), 8vo. Oxford, 1822. 3*s.*—[1830.] 32. MONE'S (Franz Joseph) Quellen und Forschungen zur Geschichte der Teutschen Lit. und Sprache, 8vo. Leipzig, 1830, 10*s.*—[1833.] 33. COLLEN'S (George William) Britannia Saxonica, a Map of Britain during the Octarchy, 4to. London, 1833, 12*s.*—[1799-1834.] 34. TURNER'S (Sharon) History of the Anglo-Saxons; comprising the History of England from the earliest period to the Norman Conquest, 3 vols. 8vo. 5th edit. London, 1834, 2*l.* 5*s.*—PALGRAVE'S (Sir Francis) Hist. of A.-S. 16mo. Lond. 1831, pp. 391, 5*s.*—PALGRAVE'S Rise and Progress of the English Commonwealth, 4to. London, 1831, 3*l.* 3*s.* *Mr. Turner and Sir F. Palgrave's important works must be carefully read by every A.-S. student. These for History, and Rask and Grimm for Philology, are rich sources of information for those who are interested in the Anglo-Saxon language and literature.*

however, probably be rather denominated, from its locality,* the Northumbrian or East-Anglian dialect. As this is not the place to enter minutely into the subject of dialects, a few extracts are only given, that they may be compared with the specimen of pure Anglo-Saxon.

11. The parable of the Sower, from the Northumbrian Gloss or Durham Book, written about A.D. 900,† and now preserved in the British Museum, London, Cotton MSS. Nero, D. IV. fol. 100.

MK. iv. 3—8.

3. heono eode ðe sawende ꝺ sedere to sawenne 4. and miððs geseuw,
3. Ecce exiit seminans ad seminandum. 4. et dum seminat,

oðer ꝺ sū feoll ymb ða stret, and cwomon flegendo and fretton ꝺ eton ðæt
aliud cecidit circa viā, et venerunt volucres et comederunt illud.

5 sum ec feoll of stæner, ðer ne hæfde eorðu michel ꝺ menig; and hræðe
5. aliud vero cecidit super petrosa, ubi non habuit terram multam; et statim

upp iornende wæs ꝺ arisæn wæs p̄ ðon niefde heanisse eorðes: 6. and ða
exortum est, quoniam non habebat altitudinem terræ: 6. et quando

arisen ꝺ ða upp eode wæs sunna, gedrugade ꝺ p̄bernde; p̄ ðon niefde
exortus est sol, exæstuavit; eo quod non haberet

wyrt-ruma, gedrugade. 7. and sum feoll in ðornum, and astigon ꝺ upp eodun ðornas,
radicem, exaruit. 7. et aliud cecidit in spinis, et ascenderunt spinæ,

* Mr. Cardale has well remarked:—"*Pure Anglo-Saxon* and *Dano-Saxon* were the two great dialects of the language. The pure A.-S. was used, as Hickes observes, in the southern and western parts of England; and the Dano-Saxon, in the north of England and south of Scotland. It is entirely a gratuitous supposition, to imagine that either of these dialects commenced at a much later period than the other. Each was probably as old as the time of Egbert....The Saxons were predominant in the southern and western parts, and the Angles in the northern. As these nations were distinct in their original seats on the continent, so they arrived at different times, and brought with them different dialects. This variety of speech continued till the Norman conquest, and even afterwards....These two great dialects of the A.-S. continued substantially distinct, as long as the language itself was in use.... that the Dano-Saxon, in short, never superseded the A.-S....They were not consecutive, but contemporary."—*Notes prefixed to Mr. Cardale's elegant edition of Boethius.*

Another gentleman, to whom A.-S. literature is also much indebted, thus states his opinion: "Saxon MSS. ought to be locally classed, before any attempt be made at chronological arrangement; nor will this appear strange when we consider, that in early times the several divisions of the kingdom were, comparatively speaking, almost like foreign countries to each other; that in some parts the Saxon must have continued uninfluenced by foreign idioms much longer than in others; that the various provincial dialects must have been much more strongly marked than they are at present, and that they were all equally employed in literary composition."—*Mr. Thorpe's Preface to Cædmon*, pp. xii. xiii.

Mr. Thorpe mentions Mr. Joseph Stephenson, of the British Museum, as the gentleman from whom we may hope for a local classification of our Saxon MSS. Perhaps it would be difficult to find one more competent for so arduous a work, if we form a judgment of Mr. Stephenson's qualifications only from the valuable matter collected from old MSS. and judiciously inserted by him in the first two parts of Boucher's English Glossary of Archaic and Provincial Words, 4to. 1832-1833.

† This is one of the finest specimens of Saxon writing. The Vulgate Latin text of the Four Gospels was written by Eadfrid Bishop of Lindisfarne, about A.D. 680; the interlinear Anglo-Saxon gloss was added by Aldred, probably about 900. For a full account of this MS. see Mareschalli Observationes in Versionem Anglo-Saxonicam, Dordrechti, 4to. 1665, p. 492: Wanley's Catalogue, p. 252: Henshall's Etymological Organic Reasoner, p. 54: Ingram's Inaugural Lecture on Saxon Literature, p. 43: and Baber's Historical account of the Saxon and English Versions of the Scriptures, before the opening of the fifteenth century, prefixed to his edition of Wiclif's Gospels, 4to. 1810, p. lix. For facsimiles of the beautiful writing in this splendid Durham Book, see Astle's Origin and Progress of Writing, 4to. 1803, p. 96; and my Elements of Anglo-Saxon Grammar, 8vo. 1823, p. 18.

and under dulfon þæt and wæstm ne salde. 8. and oðer feoll on eorðu
et suffocaverunt illud, et fructum non dedit. 8. et aliud cecidit in terram
godū, and salde wæstm stigende, and wæxende, and to brohte enne i an
bonam, et dabat fructum ascendentem, et crescentem, et adferebat unum
ðrittig and un sexdig and an hundrað.
triginta et unum sexagenta, et unum centum.*

12. The parable of the Sower, from the Rushworth Gloss, which is an Anglo-Saxon gloss or version of the 10th century, written at Harewood or Harwood [æt Harawuda], over St. Jerome's Latin of the Four Gospels. The Latin text is about the same age as the Latin of the Durham Book, being written towards the close of the 7th century. MS. Bibl. Bodl. D. 24. No. 3946, now (1835) D. 2. 19. Auct.†

MK. IV. 3—8.

3. Geherðe; heonn eode ðe sedere i sawend to sawend. 4. and miððy giseow
3. Andite; ecce exiit seminans ad seminandū. 4. et dum seminat,
oðer i sum gifeol ymb ða strete, and comun flegende, and fretan i etan ðæt.
aliud decidit circa viam, et venerunt volueres, et comederunt illud.
5. oðer i sum soðlice gifeol ofer stænere, ðer ne hæfde eorðo, and hræðe
5. aliud vero cecidit super petrosa, ubi non habuit terram, et statim
up iornende wæs, forðon ne hæfde heonisse eorðo. 6. and ða
exortum est, quoniam non habebat altitudinē terræ. 6. et quando
aras i uparnende wæs sunne, and drygde ꝥbernde; and for þon ne hæfde
exortus est sol, exæstuavit; et ex eo quod non haberet
wyrtruma, adrugade. 7. and oðer gifeol in þornas, and astigun i upeadun ðornas
radicem, exaruit. 7. Et aliud cecidit in spinas, et ascenderunt spinæ
and under dulfun ðæt, and wæstem ne salde. 8. and oðro gifeol on eorðo
et suffocaverunt illud, et fructum non dedit. 8. et aliud cecidit in terram
gode; and salde wæstem stigende, and wexende and tobrohte an i enne
bonā; et dabat fructum ascendentem, et crescentem, et adferebat unum
ðritig, and an sextig and an hundreð.
XXX., et unum LX. et unum C.‡

13. An extract from the Saxon Chronicle of the year 1135, will show how much the language was then corrupted in its idiom, inflections, and orthography.

An. MCXXXV. On þis gere for se king Henri ofer sæ æt te Lammasse. and þæt oðer dei. þa he lai an slep in scip. þa þestrede þe dæi ouer all landes. and nuard þe sunne swile als it nuare þre-niht-ald mone. an sterres abuten him at middæi. Wurðen men swiðe ofwundred and ofdred. and sæden þæt micel þing sculde cumme

* For the accurate collation of this extract with the MS. we are indebted to the polite attention of Sir Henry Ellis, of the British Museum.

† For a further account of this MS. see Mareschalli Observ. in Versionem A.-S. p. 492: Wanley's Catalogue, p. 81, 82: Henshall's Etym. Organic Reasoner, p. 63, 64: Astle's Origin and Progress of Writing, p. 99: Baber's Pref. to Wiclif's Test. p. IX.

‡ The transcript of this extract was obligingly compared with the MS. by a well known Saxon scholar, Dr. Ingram, President of Trinity College, Oxford, and editor of the Saxon Chronicle, with an English translation, notes, &c. see note to § 9, No. 9.

her efter. swa dide. for þæt ilc gær warð þe king ded. þæt oðer dæi efter s. Andreas massedæi. on Normandi. þa wes tre sona þas landes. for æuric man sone ræuede oðer þe mihte. þa namen his sune and his frend and brohten his lic to Engle-land. and bebiriend in Reding. God man he wes. and micel æie wes of him. Durste nan man misdon wið oðer on his time. Pais he makede men and dær. Wua sua bare his byrðen gold and silure. durste nan man sei to him naht bute god.—*Ingram's Saxon Chronicle*, p. 364.

LITERAL ENGLISH.

An. 1135. In this year went the king Henry over sea at the Lammas; and the next day, as he lay asleep on ship, darkened the day over all lands, and was the sun so as it were a three-night-old-moon, and the stars about him at mid-day. Men were very much astonished and terrified, and said that a great event should come hereafter. So it did; for that same year was the king dead, the next day after St. Andrew's mass-day, in Normandy. Then was tribulation soon in the land; for every man that might, soon robbed another. Then his sons and his friends took his body, and brought it to England, and buried it at Reading. A good man he was; and there was great dread of him. No man durst do wrong with another in his time. Peace he made for man and beast. Whoso bare his burthen of gold and silver, durst no man say ought to him but good.

14. The Grave, a fragment. It is found in the margin of Semi-Saxon Homilies in the Bodleian Library,* and is supposed by Wanley to be written about the year 1150.

SEMI-SAXON.	LITERAL ENGLISH.
Ðe wes bold gebyld	For thee was a house built
er þu iboren were;	Ere thou wert born;
ðe wes molde imynt	For thee was a mould appointed
er ðu of moder come;	Ere thou of mother camest;
ac hit nes no idiht,	But it is not prepared,
ne þeo deopnes imeten;	Nor the deepness meted;
nes gyt iloced,	Nor is yet seen,
hu long hit þe were:	How long for thee it were:
Nu me þe bringæð	Now I bring thee
þer ðu beon scealt,	Where thou shalt be,
nu me sceal þe meten,	Now I shall thee measure,
and ða mold scoðða, &c.	And then earth afterwards.

15. The Ormulum is a metrical paraphrase of the Gospels and Acts, in lines of fifteen syllables, written in Semi-Saxon by an ecclesiastic named Orm, probably in the north of England, about the year 1180.† The author gives the following reason for the name of the work:

> This book is named Ormulum, for that Orm made it.
> Þiss boc iss nemmnedd Orrmulum, forrþi þæt Orrm itt wrohhte.—*Preface.*

Mr. Thorpe observes, that the author seems to have been a critic in his mother-tongue; and from his idea of doubling the consonant after a short

* Bibl. Bodl. Codex NE. F. 4. 12, Wanley, p. 15.—Mr. Conybeare's *Illustration of A.-S. Poetry*, p. 270, for the first printed text with a verbal Latin and English translation. Mr. Thorpe's *Analecta*, p. 142, for an improved text.

† Wanley's *Catalogue*, p. 59–63: Conybeare's *Illustrations of A.-S. Poetry*, Introd. p. lxvii: Turner's *Hist. of Eng. Middle Ages*, b. ix. 1, vol. v. p. 435, 436: Mr. Thorpe's *Analecta*, Pref. p. ix: Baber's *Wiclif*, Pref. p. lxiv.

vowel, as in German, we are enabled to form some tolerably accurate notions as to the pronunciation of our forefathers. Thus he writes *min* and *cin* with a single *n* only, and *lif* with a single *f*, because the *i* is long, as in *mine*, *cine*, and *life*. On the other hand, wherever the consonant is doubled, the vowel preceding is short and sharp, as *cinn*, pronounced *cin*, not *cine*. Orm's dialect merits, if any, to be called Dano-Saxon: his name also betrays a Scandinavian descent.*

Uppo þe þridde dagg bilamnmp, swa summ þe Godds-pell kiþeþþ,
þatt i þe land off Galile waff an bridale garrkedd;
And itt waff garrkedd inn an tun þatt waff Cana gehatenn,
and Cristeff moderr Marge waff att tatt bridaless stete.
And Crist wass clepedd till þatt hus wiþþ hise lerninng cnihhtess.
And teggre win waff drunnkenn swa þatt tær nass þa na mare.

Wanley, p. 62†

VERBAL ENGLISH.

Upon the third day (it) happened, as some of the Gospels say,
that in the land of Galilee was a bridal prepared;
And it was prepared in a town that was Cana called,
and Christ's mother, Mary, was at that bridal's seat.
And Christ was invited to that house with his disciples.
And their wine was drunk, so that there was not then any more.

16. Robert of Gloucester‡ was a monk belonging to the abbey at Gloucester, who wrote a history of England in rhyming verse about A.D. 1280. He declares that he saw the eclipse which happened in 1264, on the day of the battle at Evesham, and thus describes it:

As in þe Norþ West a derk weder þer aros,
Sodeinliche stuart inon, þat mani man agros,
And oner caste it þoȝte al þut lond, þat me miȝte vnneþe ise,
Grisloker weder þan it was ne miȝte an erþe be.
An vewe dropes of reine þer velle grete inou.
þis tokninge vel in þis lond, þo me þis men slou
Wor þretti mile þanne. þis isei Roberd,
þat verst þis boc made, and was wel soȝe aferd.

17. John de Wiclif was born about 1324, at Wiclif, a village on the banks of the river Tees, near Richmond, Yorkshire. He translated the Bible and Testament, and even the Apocryphal books, from Latin into English, in the year 1380. Though Wiclif's writings may be called Old English, yet a specimen from the parable of the Sower is given, that it may be compared with the preceding translations.

* Analecta, Pref. p. ix.

† Bodleian Library, Cod. Junii, i. p. 330.

‡ Turner's *Hist. of Eng. Middle Ages*, b. viii. 1, vol. v. p. 217; ix. 2, vol. v. p. 332. Warton's *Hist. of Eng. Poetry*, 8vo. 1824, vol. i. p. 52.

MK. IV. 3—8.

Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye, and briddis of hevene camen and eeten it. other felde doun on stony places where it hadde not myche erthe, and anoon it sprong up; for it hadde not depnesse of erthe, and whanne the sunne roos up it welewide for hete, and it driede up, for it hadde no roote. And other fel doun into thornes: and thornes sprungen up and strangliden it, and it gaf not fruyt: And othere felde doun into good lond: and it gaf fruyt spryngyng up and wexinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold.

18. Semi-Saxon, in the dialect of Kent, written A.D. 1340.

Nou ich wille þet ye ywyte hou hit if ywent
þet þif boc if ywrite mid engliff of Kent.
þif boc if ymad uor lewede men |
Vor uader | and uor moder | and uor oþer ken |
Ham uor to berȝe uram alle manyere zen |
þet ine hare inwytte ne bleue no uoul wen.
Huo aſe god if hif name yzed |
þet þif boc made God him yeue þet bread |
Of anglef of heuene and þerto his red |
And onderuonge hif zaule huanne þet he if dyad. Amen.

Ymende. þet þif boc if uolueld ine þe eue of þe holy apoſtlef Symon an Judaf | of ane broþer of þe choyſtre of faynt Austin of Canterberi | Ine þe yeare of oure Hordes beringe. 1340.—*Arundel MSS. No. 57, British Museum.**

19. It is evident from the preceding extracts, that the pure West-Saxon did not ever prevail over the whole of England, and that in process of time the language approached more or less to the present English, according to its relative position to the West-Saxons. In early times there was, clearly, considerable dialectic variety in the writings of men residing in different provinces. This will be evident by comparing the short specimens from the Northumbrian and Rushworth glosses,† and the extract from the Saxon Chronicle,‡ with the quotation from Marshall's Anglo-Saxon Gospels,‖ and other works in pure Anglo-Saxon. The difference observable in the language of the most cultivated classes would be still more marked and apparent in the mass of population, or the less educated community. These, from their agricultural pursuits, had little communication with the inhabitants of other provinces; and having few opportunities and little inducement to leave their own neighbourhood, they intermarried among each other, and, from their limited acquaintance and circumscribed views, they would naturally be much attached to their old manners, customs, and language. The same cause operating from age to age would keep united the greater part of the population, or the families of the middle stations of life, it may, therefore, be well expected that much of the peculiarity of dialect prevalent in Anglo-Saxon times, is preserved even to the present day in the provincial dialects of the same districts.

* Mr. Thorpe's *Pref. to Cædmon*, p. xii.
† § 11 and 12. ‡ § 13. ‖ § 9.

In these local dialects, then, remnants of the Anglo-Saxon tongue may be found in its least altered, most uncorrupt, and therefore its purest state. Having a strong and expressive language of their own, they had little desire and few opportunities to adopt foreign idioms or pronunciation, and thus to corrupt the purity of their ancient language. Our present polished phrase and fashionable pronunciation are often new, and, as deviating from primitive usage, faulty and corrupt. We are, therefore, much indebted to those zealous and patriotic individuals who have referred us to the archaisms of our nervous language, by publishing provincial glossaries, and giving specimens of their dialects.*

The present English provincial Dialects are most nearly allied to Anglo-Saxon.

20. So much has been advanced with the view of showing, that what is generally termed "vulgar language," deserves some notice, and claims our respect from its direct descent from our high-spirited Anglo-Saxon ancestors, and from its power of expression. It is not asserted that any provincial dialect has issued in a full and uncontaminated stream from the pure Anglo-Saxon fountain; but in every province some streamlets flow down from the fountain-head, retaining their original purity and flavour, though not now relished perhaps by fastidious palates. None can boast that they retain the language of their early forefathers unimpaired, but all may prove that they possess strong traces of it.†

* The following is a list of the principal provincial Glossaries:—1. A Collection of English Words not generally used, &c. by John Ray, F.R.S. 3rd edit. 8vo. *London*, 1737, pp. 150, price about 4*s.*—2. An Exmoor Scolding, and also an Exmoor Courtship, with a Glossary, 7th edit. 8vo. *Exon.* 1771, pp. 60, price 9*d.*—3. The Lancashire Dialect, with a Glossary, Poems, &c. by Tim Bobbin, Esq. (Mr. John Collier, Schoolmaster at Milnrow, near Rochdale,) 12mo. *Manchester*, 1775; *London*, 1818, pp. 242, price 3*s.*—4. A Provincial Glossary, with a Collection of Local Proverbs, &c. by Francis Grose, Esq. F.A.S. 2nd edit. 12mo. *London*, 1790, price 5*s.*—5. Anecdotes of the English Language, chiefly regarding the Local Dialect of London and its environs, which have not corrupted the language of their ancestors, *London*, 1803, 8vo. 2nd edit. 1814.—6. An Etymological Dictionary of the Scottish Language, &c. by John Jamieson, D.D. F.R.S.E. &c. 2 vols. 4to. 1808, *Edinburgh*; 2 vols. 4to. Supplement, 1825.—7. A list of ancient Words at present used in the mountainous Districts of the West Riding of Yorkshire, by Robert Willan, M.D. F.R.S. and S. A. 1814; Archæologia, vol. xvii. 1814, pp. 29.—8. An Attempt at a Glossary of some Words used in Cheshire, by Roger Wilbraham, Esq. F.R.S. and S.A. 1817; Archæologia, vol. xix. 2nd edit. *Rodd*, *London*, 12mo. 1826, price 5*s.* pp. 117; The Hallamshire Glossary, 8vo. pp. 192, by the Rev. Joseph Hunter.—9. Suffolk words and Phrases, by Edward Moor, F.R.S. F.A.S. &c. 12mo. *Woodbridge*, 1823.—10. Horæ Momenta Cravenæ, or, the Craven Dialect: to which is annexed a copious Glossary by a native of Craven, (the Rev. W. Carr.) 12mo. *London*, 1824, pp. 125, price 4*s.* *This is a very valuable little book, the work of a scholar*: 2nd edit. much enlarged, 2 vols. post 8vo. *London*, 1828.—11. A Glossary of North Country Words in use, by John Trotter Brockett, F.S.A. London and Newcastle, 8vo. *Newcastle-upon-Tyne*, 1825, pp. 243, price 10*s.* 6*d.*—12. Observations on some of the Dialects in the West of England, particularly Somersetshire, with a Glossary of Words now in use there, and poems and other pieces exemplifying the Dialect, by James Jennings, Honorary Secretary of the Metropolitan Literary Institution, London, 12mo. *London*, 1825, pp. 191, price 7*s.*—13. The Vocabulary of East-Anglia; an attempt to record the vulgar tongue of the twin-sister counties, Norfolk and Suffolk, as it existed in the last twenty years of the 18th century, and still exists; with proofs of its antiquity from etymology and authority, by the late Rev. Robert Forby, Rector of Fincham, Norfolk, 2 vols. 12mo. *London*, 1830, price 1*l.* 4*s.*—14. A Glossary of Archaic and Provincial Words, by the late Rev. Jonathan Boucher, F.S.A. Vicar of Epsom, edited jointly by the Rev. Joseph Hunter, F.S.A. and Joseph Stevenson, Esq. part I. 1832, part II. 1833, 4to. A far more complete list of Provincial Glossaries will be found in the following very carefully compiled and valuable little work.—A Bibliographical list of the works that have been published, towards illustrating the Provincial Dialects of England, by John Russell Smith, 12mo. *London*, 1839, pp. 24.

† Forby's *East-Anglia*, vol. i. p. 18.

21. A few specimens of provincial dialects are given, beginning with extracts from Mr. Jennings's neat and valuable little work, being the present dialect of that part where the West-Saxon or pure Anglo-Saxon was once spoken, and then proceeding to East-Anglia, and terminating with the broad dialect of Craven in Yorkshire. In attempting to give the exact pronunciation of each district, some words are so disguised as, at the first view, to be scarcely recognised, and occasionally two or more words are pronounced, and therefore written, as one word. This is an ambiguity which could not be entirely avoided; but an ample compensation is made for it by giving the words, as far as possible, in the pronunciation of the several provincial districts.

Dialects of the West of England, particularly Somersetshire.

22. The following are some of the peculiarities observable in the West of England.

The people of Somersetshire, east of the river Parret, make the third person singular of the indicative mood, present tense, to end in *th* or *eth;* thus for he loves, he reads, they uniformly say, *he lov'th, he read'th.* They use *Ise* for I, *er* for he, and *her* for she.—They sound â as *a* in *father;* and *e* as the French *e,* or as the English *a* in *cane, fane,* &c.—*Th* is sounded as *d:* for thread they say *dread* or *dird;* for through *dro,* thrash *drash: s* as *z, Zummerzet* for Somerset, &c.—They invert the order of some consonants: for thrush, brush, rush, they say *dirsh, birsh, hirsh;* for clasp, hasp, asp, they use *claps, haps, aps.*—They annex *y* to the infinitive mood, and some other parts of many of the common verbs, *I can't sewy, he can't reapy, to sewy, to nursy:* they also prefix letters: for lost, gone, bought, they say *alost, agone, abought.*—They often make dissyllables of monosyllables: for air, both, fair, fire, sure, &c. they say *ayer, booäth, fayer, shower, &c.—I be, thou beest* or *bist, thee beest, we be, they* or *thâ be,* are commonly heard; but rarely or never *he be,* but *he is.—War* is always used for was and were; as *I war, thee* or *thou wart, he war, we war, they* or *thâ war.*—We often hear *we'm, you'm, they'm,* for we are, you are, they are.—They use *thic* for that; as *thic house, thic man,* for that house, that man.—The diphthong *oi* is often pronounced *wi:* for spoil, boil, point, soil, we have *spwile, bwile, pwint, swile, &c.*—In and, *d* is often omitted, as *you an I.*—In the present participle and other words in ing, *g* is omitted; for loving, hearing, singing, lightning, they say *lovin, hearin* or *hirin, zingin, lightnin.*

As specimens of the Somerset dialect, a dedication in verse, and a short dialogue in prose, will be sufficient.

TO THA DWELLERS O' THE WEST.

Tha fruit o' longvul labour, years,
In theäze veo leaves at last appears.
Ta you, tha Dwellers o' tha West,
I'm pleas'd that thâ shood be addresst:
Vor thaw I now in Lunnun dwell,
I mine ye still—I love ye well;
An niver, niver sholl vorget
I vust drâw'd breath in Zummerzet;
Amangst ye liv'd, an left ye zorry,
As you'll knaw when you hire my storry.
Theäze little book then take o' me;
'Tis âll I hâ jist now ta gee.

FARMER BENNET AN JAN LIDE.

A Dialogue.

Farmer Bennet. Jan! why dwon't ye right my shoes?

Jan Lide. Bin, maester 'tis zaw cawld, I can't work wi' tha tacker at âll; I've a brawk it ten times I'm shower, ta dâ—da vreaze za hord. Why, Hester banged out a kittle-smock ta drowy, an in dree minits a war a vraur as stiff as a pawker; an I can't avoord ta keep a good vier—I wish I cood—I'd zoon right your shoes an withers too—I'd zoon yarn zum money, I warnt ye. Can't ye vine zum work vor me, maester, theäze hord times—I'll do any theng ta sar a penny. I can drash—I can cleave braus—I can make spars—I can thatchy—I can shear ditch, an I can gripy too, bit da vreaze za hord. I can wimmy—I can messy or milky nif ther be need o't. I ood'n mine dreavin plough or any theng.

Farmer Bennet. I've a got nothin vor ye ta do, Jan; bit Mister Boord banehond ta I jist now that thâ wargwain ta wimmy, an that thâ wanted zumbody ta help 'em.

Jan Lide. Aw, I'm glad o't. I'll hirn anver an zee where I can't help 'em; bit I han't a bin athin tha drashel o' Maester Boord's door vor a longful time, bin I thawt that missis did'n use Hester well; but I dwon't bear malice, an zaw I'll goo.

Farmer Bennet. What did Missis Boord zâ or do ta Hester, than?

Jan Lide. Why, Hester, a-mâ-be, war zummet ta blame too; vor she war one o'm, d'ye zee, that rawd Skimmerton—thic mâ-game that frunted zum o' tha gennelvawk. Thâ zed 'twar time to a done wi' jitch hter, or jitch stuff, or I dwon knaw what thâ call'd it; bit thâ war a frunted wi' Hester about it; an I zed nif thâ war a frunted wi' Hester, thâ mid be a frunted wi' I. This zet missis's back up, an Hester han't a bin a chooriu there zunz. Bit 'tis niver-the-near ta bear malice; and zaw I'll goo anver an zee which wâ tha wine da blaw.

The Exmoor Dialect.

23. Exmoor is in the north of Somersetshire and Devonshire; it is so called, being the forest or moor in which the river Exe rises.

AN EXMOOR COURTSHIP.

Andrew. Well, cozen Magery, cham glad you're come agen.

Margery. Wull ye eat a croust o' brid and chezee, cozen Andra?

Andrew. No, es thankee, cozen Magery; vor es eat a crub as es come along; bezides es went to dinner jest avore.—Well, bet, cozen Magery, whot onser dest gi' ma to tha quesson es put vore now-reert.

Margery. What quesson was et?

Andrew. Why, zure, ya bant zo vorgetvul. Why, tha quesson es put a little rather.

Margery. Es dont know what quesson ye meean; es begit what quesson twos.

Andrew. Why, to tell tha vlat and plane agen, twos thes: Wut ha' ma, ay or no?

Margery. Whot! marry to Farteen?—Es gee tha zame onser es geed avore, es wudent marry the best man in oll England. Es cud amorst zwear chud ne'er marry at oll. And more and zo, cozen Andra, cham a told ya keep company wey Tamzen Hosegood. And nif ya keep hare company, es'll ha no more to zey to tha.

Andrew. Ay, theses Jo Hosegood's flim-flam.—Oh! tha very vengance out o'en.

Margery. No, no; tes none of Jo Hosegood's flim-flam.

Andrew. Well, well, cozen Magery, be't how twull, whot caree I?—And zo, good-buy, good-buy t' e, cozen Magery.—Nif voaken be jealous avore they be married, zo they mey arter. Zo good-buy, cozen Magery. Chell net trouble ye agen vor wone while chell warndy.

Margery. [*Calling after him.*] Bet hearky, hearky a bit, cozen Andra! Es wudent ha ye go away angry nether; zure and zure you wont deny to see me drenk? Why ya hant a tasted our cyder yet. [*Andrew returns.*] Come, cozen Andra, here's t'ye.

Andrew. Na, vor that matter, es owe no ill-will to enny kesson, net I.—Bet es wont drenk, nether, except ya vurst kiss and vriends.

The Dialect of East-Anglia, or Norfolk and Suffolk.

24. "The most general and pervading characteristic of East-Anglian pronunciation," says Mr. Forby, "is a narrowness and tenuity, precisely the reverse of the round, sonorous, 'mouth-filling' tones of the north of England. The broad and open sounds of vowels, the rich and full tones of diphthongs, are generally thus reduced. Generally—not universally. Some few words become broader, but they become also harsher and coarser. This narrowness of utterance is, in some parts, rendered still more offensive by being delivered in a sort of shrill whining recitative. This prevails chiefly in Suffolk, so as to be called in Norfolk the 'Suffolk whine.' The voice of the speaker (or singer) is perpetually running up and down through half or a whole octave of sharp notes, with now and then a most querulous cadence.*

The following are a few of the common contractions and changes: *Duffus* for dove or pigeon-house; *wuddus* wood-house; *shant* shall not; *cant* cannot; *ont, wont* will not; *dĭnt* did not; *shunt* should not; *wunt* would not; *mant* may not; *warnt* were not; *eent* is not; *aint* is not; *heent* has not; *hănt* had not.—*Tut* is used for to it; *dut* do it; *wut* with it; *het* have it; *tebbin* it has been.—We hear *cup* for come up; *gup* go up; *gout* go out; *gin* go in; *giz* give us.—The following are very peculiar: *k'ye here,* or *k'ere: k'ye there; k'ye hinder,* or *k'inder; k'ye thinder,* for look ye here, there, and yonder.—Words are often jumbled together, as in this sentence: *M'annt bod me g'into th'archard, and call m'uncle into house.*

Derbyshire Dialect.

25. This dialect is remarkable for its broad pronunciation. In *me* the *e* is pronounced long and broad, as *mee.* The *l* is often omitted after *a* or *o*, as *aw* for all, *caw* call, *bowd* bold, *cowd* cold.—Words in *ing* generally omit the *g*, but sometimes it is changed into *k;* as *think* for thing, *lorin* for loving. They use *con* for can; *conner* for cannot; *shanner* for shall not; *wool, wooner* for will, and will not; *yo* for you, &c.

A Dialogue between Farmer Bennet and Tummus Lide.

Farmer Bennet. Tummus, whoi dunner yo mend meh shoon?

Tummus Lide. Becoz, mester 'tis zo cood, oi conner work wee the tachin at aw; oiv' brockn it ten toimes oim shur to de—it freezes zo hard. Whoi, Hester hung out a smock-frock to droi, an in three minits it wor frozzen as stiff as a proker, an oi conner afford to keep a good fire—Oi wish oi cud—Oid soon mend yore shoon, an uthers tow.—Oid soon yarn sum munney, oi warrant ye. Conner yo find sum work for m', mester, these hard toimes?—Oil doo onny think to addle a

* Vocabulary of East-Anglia, Introduction, p. 82.

penny. Oi con thresh—Oi con split wood—Oi con mak spars—Oi con thack. Oi con skower a dike, an oi con trench tow, bur it freezes zo hard. Oi con winner—Oi con fother, or milk, if there be need on't. Oi woodner moind drivin plow, or onny think.

Farmer B. Oi hanner got nothin for ye to doo, Tummus; bur Mester Boord towd mee jist now that they wor gooin to winner, an that they shud want sumbody to help 'em.

Tummus L. O, oim glad on't. Oil run oor an zee whether oi con help 'em; bur oi hanner bin weein the threshold ov Mester Boord's doer for a nation toime, becoz oi thoot misses didner use Hester well, bur oi dunner bear malice, an zo oil goo.

Farmer B. What did Misses Boord za or doo to Hester then?

Tummus L. Woi, Hester may-be wor summet to bleme too; for her wor won on 'em, de ye zee, that jawd Skimmerton,—the mak-gam that frunted zum o' the gentefook. They said 'twor toime to dun wee sich litter, or sich stuff, or oi dunner know what they cawd it; bur they wor frunted wee Hester bout it; an oi said, if they wor frunted wee Hester, they mid bee frunted wee mee. This set missis's back up, an Hester hanner bin a charrin there sin. But 'tis no use to bear malice; an zo oil goo oor, and zee which we the winde blows.

Cheshire Dialect.

26. One peculiarity in the province is to change, or soften, the pronunciation of many words in the middle of which the letter *l* is preceded by *a* or *o*.

Thus in common discourse we pronounce *bawk* for balk, *cauf* for calf, *hauf* for half, *wawk* for walk, *foke* for folk, and *St. Awbans* for St. Albans; but in the Cheshire dialect, as in all the north, the custom of substituting the *o* for the *a*, and the double *ee* for the *igh*, prevails in a still greater degree: thus we call all *aw*; always *awways*; bold *bowd*; calf *cauf*; call *caw*; can *con*; cold *cowd*; colt *cowt*; fold *fowd*; gold *gowd*; false *fause*; foul *fow*; fool *foo*; full *foo*; fine *foin*; hold *howd*; holt *howt*; half *hauf*; halfpenny *hawpenny*; hall *haw*; long *lung*; man *mon*; many *mony*; manner *monner*; might *meet*; mold *mowd*; pull *poo*; soft *saft*; bright *breet*; scald *scawd*; stool *stoo*; right *reet*; twine *twoin*; flight *fleet*; lane *loan* or *lone*; mol *mal*; sight *see*; sit *seet*; such *sich*.

The Lancashire Dialect.

27. Observations on the Lancashire dialect. All and al are generally sounded broad, as *aw* or *o*: thus, awl *haw* or *ho*, *awlus* for all, hall, always. —In words ending in *ing*, *k* is used for *g*, as *think*, *wooink*, for thing, wooing, &c.—At the end of words *d* and *ed* are often changed into *t*; thus *behint*, *wynt*, *awtert*, for behind, wind, awkward.—The *d* is sometimes omitted in and, for which they say *an*.—It is common, in some places, to sound *ou* and *ow* as *u*; thus, *tha*, *ku* or *cu*, for thou, cow. In other places, *ou* and *ow* have the sound *eaw*; thus, for thou, cow, house, mouse, they say *theaw*, *keaw*, *heawse*, *meawse*.—In some parts *o* is used for *u*, and *u* for *o*; thus, for part, hand, they say *port*, *hont*; and instead of for, short, they say *fur*, *shurt*.—The syllable *en* or *'n* is generally used in the plural of verbs, &c. as *hat'n*, *lov'n*, *think'n*.—In Lancashire they generally speak quick and short, and omit many letters, and often pronounce two or three words together; as, *I'll yot'* or *I'll gut'* for I'll go to; *runt'* for run

to; *hoost* for she shall; *intle* or *int'll* for if thou will; *I wou'didd'n* for I wish you would.

Tummus and Meary.

Tummus. Odds me! Meary, whooa the dickons wou'd o thowt o' leeting o thee here so soyne this morning? Where has to bin? Theaw'rt aw on a swat, I think; for theaw looks primely.

Meary. Beleeny, Tummus, I welly lost my wynt; for I've had sitch o'traunce this morning as eh neer had e' meh live: for I went to Jone's o'Harry's o'lung Jone's, for't borrow their thible, to stur th' furmetry weh, an his wife had lent it to Bet o' my gronny's; so I skeawrt eend-wey, an' when eh coom there, hoo'd lent it Kester o' Dick's, an the dule steawnd 'im for a brindl't cur, he'd mede it int' shoon pegs! Neaw wou'd naw sitch o moon-shine traunce potter any body's plucks?

Tummus. Mark whot e tell the, Meary; for I think lunger ot fok liv'n an' th' moor mischoances they han.

Meary. Not awlus.—But whot meys o't' sowgh, on seem so dane-kest? For I con tell o' I'd fene see o' whick an hearty.

Tummus. Whick an hearty too! oddzo, but I con tell thee whot, its moor in bargin ot I'm oather whick or hearty, for 'twur seign peawnd t'a tuppunny jannock, I'd bin os deeod os o dur nele be this awer; for th' last oandurth boh one me measter had lik't o killt meh: on just neaw, os shure os thee and me ar stonning here, I'm actilly running meh country.

The Dialect of Craven.

28. The Deanery of Craven is in the West Riding of Yorkshire. A short specimen will be sufficient.

Dialogue between Farmer Giles and his neighbour Lridget.

Giles. Good mornin to thee, Bridget, how isto?

Bridget. Deftly as out, and as cobby as a lop, thanksto.

Giles. Wha, marry, thou looks i gay good fettle.

Bridget. What thinksto o't' weather? Awr house is vara nnrid and grimy, t'chimla smudges an reeks seea, an mackst' reckon, at used to shimmer and glissen, nowght bud soote an muck.

Giles. It's now a vara lithe day, bud there war a girt roak, an a rag o't' fells at delleet, an it looked fearful heavisome.

Bridget. I oft think a donky, mislin, deggy mornin is a sign o't' pride o't' weather, for it oft worsels up, an is maar to be liked ner t' element full o' thunner packs er a breet, scaumy sky.

Giles. Wha, when't bent's snod, hask, cranchin an slaap, it's a strang sign of a pash.

Bridget. I've oft obsarved there hes been a downfaw soon efter; bud for sure, I cannot gaum mich be ouer chimla at prisent, it's seea smoored up wi mull an brash. Yusterday abont noon, t' summer-goose flackered at naya lile rate, an t' element, at edge o' dark, wor feaful full of filly tails an hen scrattins.—Thou knaws that's a sartain sign ov a change, sometimes I've knaan it sile and teem efter.

An Alphabetical Glossary of the peculiar Words used in the preceding specimens of Provincial Dialects.

29. A-mà-be *as may be, perhaps: s.* Arter *after: e.* Auver *over: s.* Aw *all: d.* Awlus *always: l.*—Banehond *to intimate: s.* Becoz

because: *d.* Begit *to forget*: *e.* Brans *brands, fire-wood*: *s.* Brash *rash, impetuous*: *c.* Bur *but*: *d.*—Cawd *called*: *d.* Cham *I am*: *e.* Charrin *jobbing*: *d.* Chel *I shall*: *e.* Chorrin *jobbing*: *s.* Cobby *lively*: *c.* Conner *can not*: *d.* Cood *cold*: *d.* Cranchin *scranching, grinding, crackling*: *c.* Crub *a crumb*: *e.*—Deggy *foggy*: *e.* De *day*: *d.* Deftly *decently, well*: *c.* Dickons, Deuce *the devil*: *d.* Donky *wet, dark, gloomy*: *c.* Drash *to thrash*: *s.* Dunner *do not*: *d.* Dwon't *don't, do not*: *s.*—Es, ise *I, is*: *e.*—Fettle *condition*: *c.* Fok *folk*: *l.* Fother *to fodder*: *d.*—Gaum *to know, distinguish*: *c.* Gee *to give*: *e.* Girt *great, friendly*: *c.* Gripy *to cut in gripes, to cut a trench*: *s.*—Hà *have*: *s.* Han *have*: *l.* Hanner *has* or *have not*: *d.* Hask *dry, parched*: *c.* Hirn *to run*: *s.* Hoo'd *her had, she had*: *l.*—Jannock *oat cake, bread made of oatmeal*: *l.* Jawd *scolded*: *d.* Jitch *such*: *s.*—Kesson *Christian*: *e.* Kittle-smock *a smock-frock*: *s.*—Lile *little*: *c.* Lithe *blithe, mild*: *c.* Lop *a flea*: *c.*—Marry *truly*: *c.* Mess, messy *to serve cattle*: *s.* Mine *to mind, regard*: *s.* Mislin *misty, small rain*: *c.* Mul *dust or refuse of turf or peat*: *c.*—Nation *great, very*: *d.* Never-the-near *useless*: *s.* Now-reert *now right, just now*: *e.* —o' *of*: *s.* Oandurth *afternoon*: *l.* Odds me *bless me*: *l.* Ood'n *would not*: *s.*—Pash *a fall of rain*: *c.* Pride *fineness*: *c.* Proker *a poker*: *d.* —Rag *mist*: *c.* Rather *soon, early*: *e.* Reckon, reek on *what is smoked on, an iron bar over the fire to support a boiling pot*: *c.* Reek *to smoke*: *c.* Roak *a reek, smoke*: *c.*—Sar *to earn*: *s.* Seign *seven*: *l.* Shimmer *to shine*: *c.* Shoon *shoes*: *d.* Sile *to pour with rain*: *c.* Sin *since*: *d.* Skeawr *to make haste*: *l.* Slaap *slippery*: *c.* Smoored *smothered*: *c.* Snod *smooth*: *c.* Sowgh *to sigh*: *l.* Spars *pointed sticks, doubled and twisted in the middle to fasten thatch upon a roof*: *s.* Summet *somewhat*: *d.*—Tacker: *s.* tachin: *d. a waxed thread.* Teem *to pour out*: *c.* Thâ *they*: *s.* Thack *to thatch*: *d.* Thaw *though*: *s.* Theaw *thou*: *l.* Theaze *these, this*: *s.* Thibble *a thin piece of wood to stir meat in a pot*: *l.* Think *thing*: *d.* Towd *told*: *d.* Traunce *a troublesome journey*: *l.* 'Twar *it was*: *s.* Twull *as it will*: *e.*—Vine *to find*: *s.*—Warnt *to warrant, assure*: *s.* Whick *quick, alive*: *l.* Wimmy *to winnow*: *s.* Wine *wind*: *s.* Withers *others*: *s.* Woodner *would not*: *d.* Worsel *to wrestle*: *c.* Wynt *wind*: *l.*—Ya *you*: *c.* Yarn *to earn*: *s.* Yo *you*: *d.* Yore *your*: *d.*—Zaw *so*: *s.* Zo *so*: *d.* Zunz *since*: *s.*

Contractions. *c. Craven. d. Derbyshire. e. Exmoor. l. Lancashire. s. Somerset.*

30. Many expressive Anglo-Saxon words, which are no longer in use among the refined, have been retained in the provincial dialects. These then ought not to be neglected. The facility and simplicity of combining several short indigenous words to express any complex idea, practised by the Anglo-Saxons and other Gothic nations, is now too seldom used. Instead of adopting technical terms from other languages, or forming them from the Greek or Latin, as is the present English custom, our

Anglo-Saxon forefathers formed words equally expressive by composing them from their own radical terms. For our *literature* they used bóc-cræft *book-craft*, from bóc *a book*, cræft *art*, *science*; for *arithmetic* rimcræft, from rim *a number*, cræft *art*; for *astronomy* tungelcræft, from tungel *a star*, &c. If, however, we have lost in simplicity, we have gained in copiousnes and euphony. In collecting from other languages, the English have appropriated what was best adapted to their purpose, and thus greatly enriched their language. Like bees they have diligently gathered honey from every flower.* They have now a language which, for copiousness, power, and extensive use, can scarcely be surpassed. It is not only used in England, Scotland, and Ireland, but in the whole of North America and Australia: it prevails in the West Indies, and is more or less spoken in our vast possessions in the east. Indeed, wherever civilization, science, and literature prevail, there the English language is understood and spoken.

* Camden observes: "Whereas our tongue is mixed, it is no disgrace. The Italian is pleasant, but without sinewes, as a still fleeting water. The French delicate, but even nice as a woman, scarce daring to open her lippes, for fear of marring her countenance. The Spanish majesticall, but fulsome, running too much on the *o*, and terrible like the Divell in a play. The Dutch manlike, but withall very harsh, as one ready at every word to picke a quarrell. Now we, in borrowing from them, give the strength of consonants to the Italian; the full sound of words to the French; the variety of terminations to the Spanish; and the mollifying of more vowels to the Dutch; and so, like bees, we gather the honey of their good properties, and leave the dregs to themselves. And thus, when substantialnesse combineth with delightfulnesse, fullnesse with finesse, seemlinesse with portlinesse, and currentnesse with staydnesse, how can the language which consisteth of all these, sound other than full of all sweetnesse?"—*Camden's Remains*, p. 38, *edit. of* 1623.

In the following comparison of the Anglo-Saxon with the ancient and modern Friesic, though there may be, in some minor points, a little diversity of opinion between the author and his friend the Rev. J. H. Halbertsma, yet it would be unjust to make alterations. Mr. Halbertsma has, therefore, been always permitted to speak for himself, and to give his reasons in his own way. Where opinions vary, the author has generally referred to both statements, leaving it to the reader to form his own conclusions from the evidence adduced. Considering this the most equitable mode of treatment, he has adopted it, not only in regard to the valuable Essay of Mr. Halbertsma, but in reference to the works of those from whom he may differ far more widely. He is too conscious of his own liability to err, to be over confident in his own views. He has given his reasons or authorities, and all that he can confidently assert is, that it has been his constant and earnest wish and endeavour to avoid the natural bias towards the idol self, or that of any party, and to discover and follow truth, whether it favour his own previous opinions, or those of others. Perhaps he may have failed even here. If he have, he will, as soon as it is pointed out, gladly make every acknowledgement and reparation in his power.

IV.—FRIESIC.*

Ancient and Modern Friesic† compared with Anglo-Saxon.

1. Anglo-Saxon being one of those languages called dead, a knowledge of its pronunciation cannot be obtained from the people themselves. Of course, all information in these matters depends upon the written letters, and upon determining the sound of those letters.

2. This, however, is a very difficult task. There is no connexion at all between visible marks and audible sounds: the letters serve more to indicate the genus, than the species of the sounds, and use alone can teach us the shades *(nuances)* of pronunciation.

* "In comparing kindred languages with each other, the scholar will generally start from the point where he was born. Rask usually refers the A.-S. to the Scandinavian tongues, especially to the Icelandic. Germans have chiefly recourse to the Theotise, and what is called by them Saxon. Others will bring it back to the dialects of their country; all with the same aim of elucidating the grammar, or discovering the sounds in A.-S. The reason of this is evidently the intimate acquaintance each of them has with the old and modern dialects of his own country, and most likely the scholar would compare the A.-S. with another class of dialects, if all the tongues of the Germanic branch were as thoroughly known to him as those of his native country. Being a native Friesian, and comparing the A.-S. chiefly with the Friesic, I could scarcely escape the suspicion of having yielded to the same influence as others, if I did not explain my reasons. This, I hope, will be a sufficient excuse for my entering into some details about the primitive relationship between the Anglo-Saxons and the Friesians.

"As every scholar has his own *point de vue* in matters of language, I beg leave to have mine. If my principles were unknown to my readers, my rules depending on these principles, would, as void of foundation, be unintelligible. It is for this reason that I have here inserted some of my opinions about the pedigree and comparison of languages, appearing properly to belong more to general grammar than to my present subject.

"As history often fails in showing the full truth of my opinion about the relationship between the Angles and the Friesians, I had recourse to the languages. Hence a view of the remnants of the Friesic both dead and still flourishing is here presented, and compared with the English and A.-S. It pleases not the muse of history to speak but late, and then in a very confused manner. Yes, she often deceives, and before she is come to maturity, she seldom distinctly tells the truth. Language never deceives, but speaks more distinctly, though removed to a far higher antiquity.

"It is at the request of my dear friend Bosworth that I write in English, a language in which I have not been favoured with any instruction. I possess only some dim feeling of analogy between its manner of speaking and my native tongue. I, therefore, grant to my English readers the full freedom of smiling at my thousand and one Friesianisms, while I shall have reached my aim if I am only understood.

"J. H. Halbertsma."

Deventer, *August 10th*, 1834.

† Mr. Halbertsma, to promote Friesian literature, amongst other works, has published Hulde aan Gysbert Japiks, 2 vols. 8vo. Bolsward, 1824-1827.—De Lapekoer fen Gabe Scroar, 12mo. Dinter, 1834.—Friesche Spelling, 18mo. 1835.—The following are by other hands: Dr. Epkema published Gysbert Japiex Friesche Rijmlerye, 4to. Ljeauwert, 1821.—Woordenboek op de gedichten van Japiex, 4to. *id.* 1824.—Mr. Postumus translated into Friesic two of Shakespeare's plays, entitled, De Keapman fen Venetien in Julius Cesar, 8vo. Grintz, 1829.—Jonkh. Mr. Montanus Hettema has shown his patriotism by giving to the public the following valuable works:—Emsiger Landrecht Beknopte handleiding om de oude Friesche taal, 8vo. Leeuwarden, 1829.—Proeve van een Friesch en Nederlandsch Woordenboek, 8vo. Leeuwarden, 1832.—Friesche Spraakleer van R. Rask, 8vo. *id.* 1832.—Jurisprudentia Frisica, of Friesche Regtkennis, een handschrift uit de vijftiende eeuw, 8vo. *id.* 1834-35, 2 parts, &c. &c. Many more Friesians ought to be named as great promoters of their literature.—Professors Wassenburg, Hoekstra, Mr. Hoeufft, Wielinga Huber, Scheltema, Beuker Andreae, van Halmael, and others. See paragraphs 86—102, for an account of ancient Friesic works.

3. The simple sounds we assign to letters, bears no proportion to the diphthongal nature of almost every sound in A.-S.

The inhabitants of Hindelopen still retain some A.-S. sounds undefiled. When I first heard some old people speak in this little town, I was quite astonished how sounds so compounded and diphthongal as those could be pronounced with so much ease and fluency. What is more simple in writing than the words lêod, A.-S. leód *people;* neugen, A.-S. nigen *nine?* When you hear these words at Hindelopen, you will find that the pronunciation baffles every effort of the grammarian to invent signs giving an adequate idea of its nature. In the *eu* you hear first the *y*, then the *eu* blended with the French *ou*, ending in *oi*. Such words as lêod *people*, and neugenend-neugentig *nine-and-ninety*, are, for this reason, Hindelopean shibboleths above all imitation of their own countrymen, the other Friesians.

4. Besides this, the sounds of letters are in restless fluctuation. If we could trace the changes in the sound of letters, our success would exceed our hopes; but even this discovery could not give an adequate idea of the sound of letters in use at any period, for sounds are altered when the letters remain still unchanged. The English and French languages give full proof of this truth.

When they enter into the class of dead languages, there will still be greater difficulties in ascertaining the pronunciation of *chateau*, and *eschew*. When, after long investigation, you discover that *chateau* ought to be pronounced *ka-te-au*, as the Picardians pronounce it at this very day, you find that by the tyranny of custom it is enervated to *sya-to;* when also you discover that the English first pronounced *e-schew*, and afterwards *es*-tshow (*ou* French), how few readers will believe your assertions, seeing that these words remain expressed by the same letters.

5. The sounds of a language, like other things, are, by time, subject to mutations, and these changes are homogeneous or heterogeneous, according as the cause of change is internal or external. In this way, diphthongs become vowels, and vowels again diphthongs. An elaborate treatise would point out the changes in a language, if an uninterrupted succession of MSS. of different ages could be procured.

6. Independently of these succeeding general changes of the whole language, there are diversities existing at the same time, called dialects. The A.-S. is subject to these diversities in the highest degree, and with a free people it could not be otherwise. When a nation easily submits to an absolute sway, individuals have little attachment to what is their own in character and opinions, and easily suffer themselves to be modelled in one general mould of the court or priesthood. On the other hand, when a nation, as the Angles and Friesians, is jealous of its liberty, and will only submit to the law enacted for the public good, while every individual regulates his private affairs for himself, the slightest peculiarity of character, unrestrained by the assumed power of any mortal, developes itself freely in the proper expressions, and every individuality is preserved. This I believe is the reason why in the province of Friesia are more peculiarities than in the other six provinces of the present kingdom of the Netherlands, and more in England alone than in the whole of Europe.

Applying this principle in language, the very mirror of the soul, we find the same variety; so that among a people so fond of liberty as the Angles and Friesians, not only every district, but every village, nay, every hamlet, must have a dialect of its own. The diversity of dialects since the French Revolution of 1795, is much decreasing by the centralisation of power taking daily more effect in the Netherlands: the former republic, by leaving to every village the management of its domestic affairs, preserved every dialect unimpaired. Nevertheless, at this very time, those living on the coast of *Eastmahorn*, in Friesia, do not understand the people of *Schiermonikoog*, a little island with one village of the same name, almost in sight of the coast. The *Hindelopians* speak a dialect unintelligible to those living at the distance of four miles from them. Nay, the Friesians have still dialects within a dialect.

In the village where I was born, we said indiscriminately, after, efter, and æfter, *A.-S.* æfter; tar, and tær, *A.-S.* tare; par, and pær, *A.-S.* pera; tarre, and tærre *consumere*, *A.-S.* teran; kar, and kær, *A.-S.* cyre; hi lei, and hi lái, *A.-S.* læg; perfect tense of ik lizz', hi leit, *A.-S.* liege, liþ; smarre, and smærre, *A.-S.* smerian; warie and wære, warge and wærge, *A.-S.* weran, werian *tueri, resistere*. On this matter I can produce a very striking example in the centre of Friesian nationality. It is now, I believe, sixteen years since I spoke to an old woman at *Molquerum*, a village now almost lying in ruins, but still divided into seven little islands, called *Pollen*, joined to each other by (breggen *A.-S.* briegas) *little bridges*. Now the good woman told me in her homely style, that when she was a child, every island had its peculiar way of pronouncing, and that when an inhabitant of any of the villages entered her mother's house, she could easily ascertain to which *Pol* the person belonged, merely by some peculiarity of speech. Dependence may be placed on this fact, as I have ascertained its truth by strict inquiry. I have no doubt the same peculiarity was observable in almost every village of the Anglo-Saxons. Every Englishman who notices the diversity of dialects to be found in Yorkshire, Durham, Northumberland, Cumberland, or Lancashire, and by these judges of the rest, and considers what they have formerly been, will perhaps enter, in some measure, into my views.

7. This fact fully accounts for the discrepancies in the forms of words, occurring nearly in every page of a genuine A.-S. author. Not writing by established, often arbitrary rules of grammar, he wrote just as he spoke; his writing was, therefore, the true representation of his dialect.

8. There still exists another cause, which, though not less productive of variety in writing, ought to be carefully distinguished from variety of dialect. The diphthongal nature of the whole system of A.-S. vowels made it difficult for every writer to know by what letters to indicate the proper sounds of his words. Unable to satisfy himself, he often interchanged kindred vowels in the same words, at one time putting *a* or *éo*, and afterwards *æ* and *y*. Diversities arising from this cause are of the most frequent occurrence even in the oldest Anglo-Saxon MSS.

9. This diversity in the spelling of a word is of the greatest importance to one who would ascertain the true pronunciation of the Anglo-Saxon. While the writer is groping about him for proper letters, we guess the

sound he wished to express by assuming some middle sound between the letters he employs. This advantage would have been totally lost to us if the orthography of the Anglo-Saxon could boast of the same uniformity as that of the English recorded in Walker's Pronouncing Dictionary.

10. In this respect we owe a thousand thanks to *Lye*, who gives us the Anglo-Saxon words as he found them, and never alters the orthography to suit his own views.

At the head of his articles he occasionally attributes to the word a vowel which it has not. For instance, he puts the *a* in staf and lat, which these words have only when a second syllable is added, as in late, stafa: when monosyllables, they are written stæf *a staff*, læt *late*. Whether he considered the vowel he inserts as the primitive one, or did not know the laws of permutation in Anglo-Saxon vowels, matters not, as it is impossible to be misled by them, standing alone and without any authority. He moreover rectifies his faults by his citations, in which neither staf nor lat occurs. Such trifling mistakes should not obscure his immense merits in faithfully giving us the vowels of the Anglo-Saxon authors, with all their odd and lawless exertions to express the sounds they heard.

11. I fear that those who credit what I have stated about the diversity of Anglo-Saxon and Friesian dialects, will consider these infinite variations as the curse of Babel. They will, however, permit me to say, that human speech in general has its mechanical rules fixed by the frame of the organs of speech, to which all tongues submit. This frame admits modifications to which every nation yields. These modifications admit of farther modifications, to which not only districts, but even villages are liable. Therefore, every language is of necessity what it is, and it is not in the power of fancy or choice to obey or disobey these laws. From this cause proceeds much of the diversity in language.

12. From the sounds which can be pronounced, every nation selects those which are best adapted to the frame of his organs, and the feelings he endeavours to express.

Now this choice, in which we are free, opens an immense field for diversities in tongues; but, whatever the choice may be, the first grasp decides all the rest: every consonant brings its corresponding consonant, and the vowel its corresponding vowel. In a word, every language is a compact, well-framed whole, in which all the parts sympathize with each other. Insult one of its essential properties, and the disgrace will be felt through the whole system. Remove one series from its original place, and all the others will follow the motion. What is true of any language may be asserted of any of its branches or dialects. Reason and never-failing experience vindicate the justice of these conclusions. The dialect corresponds to itself in its dialects, and the principle on which the form of a word is framed, is always followed in similar cases. If this analogy be unobserved, it is not the fault of the dialect, but of the dim sight of the observer. The majority of grammarians deem dialects lawless deviations in the speech of the dull mob, to which they attach all that is coarse, vulgar, confused, and ridiculous. Indeed, the chaos of tongues then begins, when grammarians, ignorant of the operations of the mind, and its exertions to express its thoughts, obtrude their arbitrary rules,* and, by heterogeneous

* This assertion may be verified by many examples in English. On this point, the 467th paragraph of the Principles prefixed to Walker's Pronouncing Dictionary, is very striking.

mixtures, ever fertile in producing others, set the well-framed system of sounds in inextricable confusion. Regardless of the interior structure, wholly unknown to eyes gliding over the surface of things, they use language as the rich but ignorant man his library, who, deeming it to be a matter of chief importance that his books should be of the same size, ordered them all to be cut to 8vo. and 12mo. The public is not generally expert in forming a judgment on these matters: weighing no argument, it regards only the tone of the proposer, and places its confidence in him who is the boldest in his assertions, though he is generally the most ignorant—for the greatest ignorance is ever accompanied with the greatest assurance. However men may suffer themselves to be imposed upon, nature still defends her rights. As our bodies have hidden resources and expedients, to remove the obstacles which the very art of the physician often puts in its way, so language, ruled by an indomitable inward principle, triumphs in some degree over the folly of grammarians. Look at the English, polluted by Danish and Norman conquests, distorted in its genuine and noble features by old and recent endeavours to mould it after the French fashion, invaded by a hostile entrance of Greek and Latin words, threatening by increasing hosts to overwhelm the indigenous terms; in these long contests against the combined might of so many forcible enemies, the language, it is true, has lost some of its power of inversion in the structure of sentences, the means of denoting the differences of gender, and the nice distinctions by inflexion and termination—almost every word is attacked by the spasm of the accent and the drawing of consonants to wrong positions; yet the old English principle is not overpowered. Trampled down by the ignoble feet of strangers, its spring still retains force enough to restore itself; it lives and plays through all the veins of the language, it impregnates the innumerable strangers entering its dominions with its temper, and stains them with its colour, not unlike the Greek, which in taking up oriental words stripped them of their foreign costume, and bid them appear as native Greeks.

13. But to return.—In human language, as in the whole creation, the great law of beauty and happiness is this—*variety in unity*. Though there are great difficulties in discovering the true pronunciation of Anglo-Saxon, we have still left to us two means of investigation. First, the comparison of its vowels and consonants with those of a kindred dialect existing at a more remote period; and secondly, the same comparison with a kindred dialect of posterior age, both as it is written and still spoken—for, however altered in some of its features, it must still retain genuine traits of its original countenance. The Gothic or Mœso-Gothic* will answer for the first, and the Friesic the second; two languages combining the advantage that the nations who spoke them bordered on the Anglo-Saxons, the Mœso-Goths on the north, and the Friesians on the south, and by enclosing the Anglo-Saxons, limit their influence, both as it respects their geography and language.

14. It is evident that all the tongues spoken by the great people which the Romans called Germani, considered on a large scale, appear as dialects all issuing from one common source. There was a time when all these languages were one. If we could mount sufficiently high in the scale of time, we should arrive at the period when the progenitors of all the tribes were gathered within the compass of a little camp under a few

* See VII. §. 1, and note 2.

tents, and spoke one language, containing the germs of all the diversities by which the dialects of their posterity were distinguished. The nearer we approach this time and place, the more will all the Germanic tongues become similar to each other, and their boundaries vanish by which at present they are enclosed. For this reason, the oldest and best poet of the Greeks, retaining symptoms of a particular dialect, blends in his poems all the dialects of Greece. In regard to antiquity, the Gothic of Ulphilas, being written about A.D. 360, has the precedence of any Anglo-Saxon MSS. by four or five hundred years. In comparing the Anglo-Saxon with the Gothic, we shall have the double advantage of measuring by a standard approaching nearest the genuine dimensions, and of approaching to a nearer contact with those kindred tongues which subsequently developed themselves into more striking differences.

15. The nearer we approach the source, the more pure will be the water. If the developement of language were left to its natural course, without any disturbing shock or foreign influence, all things would change according to the established rules of nature, and every word bear in its changes some resemblance to its primitive state. But every age brings on some disturbance of the system, and the intermixture of foreign ingredients, originating in wars, migrations, revolutions, and other causes, introduces so many changes, that in some respects the rule is overthrown by the exceptions, and the language rendered quite unfit for comparison. A sufficient reason can be given for the present state of disorder only by ascending to the period of order, and not by a comparison of the dialects lying in their present confusion. Now the higher the step on which we can observe the language, the less it is disturbed in its original structure, and the better adapted for the standard of comparison. It is the high age of the Gothic, and its real character, known by what is remaining of it, which in these respects stamps its value. Spoken by one unmixed tribe of warriors, it appears on the stage fresh and unpolluted, quite original and sui generis, with members of due proportion, and dressed in its own native costume, without a shred of foreign ornament.

16. The advantages derived from a comparison with a language of this sort, may be exemplified by some names of the numbers.

The English having composed *eleven* and *twelve* from én, twé, and lifen, you would conclude that they would express *unus, duo,* by én, twé; but no, they say *one, two.* The Dutchman says twaalf, veertien, from twa and veer; but his simple numbers are twé, vîer. The German has his zwanzig *twenty,* and zwei *two.* The country Friesian uses olwe, tóalf, tretjen, with manifest indication of Runic admixture, from ellefu *eleven,* tòlf *twelve,* þrettán *thirteen,* from the Icelandic tveir and þrír. Their twenty has the sound of tweintich—ought they not to say also to *two,* træ *three,* one *one,* as the Hindelopians do? Rather incongruously they use íen, twá, trye: and having fjouwer *four,* they compose tsjien with vîer into fjirtjen *fourteen.* Hence, when the numbers were composed, the English had the Dutch én and twé; the Dutch had the Gothic, Anglo-Saxon, and modern Friesic twa, with the Germans; the country Friesians had the *one, two,* of the English. Would not

these tongues, when taken as a basis for analogical research, lead into a thousand mistakes? If in English the number *eleven* were unknown to you, would you not say, from analogy, that it was formed from one, on-leven contracted into olven? It is not known in Gothic, but we may be sure that *ai* in ains *one*, will not be disowned in ainlif, as twa is not in twalif, nor twaim *duobus* in twaintigum (*d. pl.*) *twenty*. In the same analogical manner the Anglo-Saxons compose words, þreo *three*, þreotyne *thirteen*, twegen *two*, originally twen, twenluf contracted to twelf; án by pushing the accent æn-d-lufan. Does not *Kero* make, from zuene *two*, zuelifin *twelve?* In *Otfrid*, from zuei *two*, zueinzig? Finally, does not the old Friesian, from twia *twice*, or twi, *Ab.* 1, 93; thré *three*, *Ab.* 177, træ Hindelopian; fiuwer *four*, fiower, *Ab.* 1, 5, 87, form analogically twilif *twelve*, *Ab.* 14; thredtine *thirteen*, *Ab.* 19, 93; fiuwertine *fourteen*, *Ab.* 19, 94?

17. There still exists another anomaly in the numerals.

The Greeks and Romans, counting only by tens, composed their numbers from ten to twenty with δεκα, decem *ten*; ἑνδεκα, undecim *eleven*; δυωδεκα, duodecim *twelve*. The German tribes form the same numerals in a similar manner, except *eleven* and *twelve*, which were composed with *Ger.* lif; *A.-S.* læfan, lif, lef, Ff, in other dialects. But as this anomaly entered our numeral system in a period anterior to the history of our tongues, and is common to all the Germanic languages, the analogy between the kindred dialects is not disturbed by these irregularities, but rather advanced.

18. The cause of this disturbance lies in the old practice of using both *ten* and *twelve* as fundamental numbers.

The advance was by ten, thus þrittig, *Country Friesic* tritich; feowertig, *Ab.* 2, &c. but on arriving at sixty the series was finished, and another begun, denoted by prefixing hund. This second series proceeded to one hundred and twenty, thus: hundnigontig *ninety;* hundteontig *a hundred;* hundenlufontig *a hundred and ten;* hundtwelftig *a hundred and twenty:* here the second series concluded. It thus appears, that the Anglo-Saxons did not know our *hundred* = 100, as the chief division of numbers; and, though they counted from ten to ten, they, at the same time, chose the number *twelve* as the basis of the chief divisions. As we say $5 \times 10 = 50$, $10 \times 10 = 100$, they multiplied 5 and 10 by 12, and produced 60 and 120. When the Scandinavians adopted a hundred as a chief division [$100 = 10 \times 10$], they still retained one hundred and twenty; and calling both these numbers *hundred*, they distinguished them by the epithets *little* or ten hundred, lill-hundrad or hundrad tiræd, and *great* or the twelve number hundred, stor-hundrade or hundrad tólfræd. The Danes count to forty by tens, thus, tredive *thirty*, fyrretyve *forty;* and then commence by twenties, thus, halvtrediesindstyve, literally in *A.-S.* þridda héalf siðon twentig* [*two twenties*], and *the third twenty half*, i. e. *fifty*. The Icelanders call 2500 half þridie þusand, [*Dut.* derdehalfduizend,] i. e. *two thousand*, and *the third thousand half;* firesindtyve [*four-times twenty*] *eighty*, and so on to a hundred. The Franes, being a mixture of kindred nations from the middle of Germany, when they entered Gallia, partly

* The ellipsis of the *two twenties* is supplied in the expression twa geare and þridde healf *two years and half the third year*, literally in *Frs. c.* twa jier in 't tredde heal, but custom contracts it to tredde heal jier. Hickes compares this ellipsis with the Scotch expression *half ten*, which is also the *Dut.* half tien, but in this he is not accurate. The Country Friesians not having this ellipsis, prove that it must be supplied in another way. They say, healwei tsjienen *half way of the present hour to ten o'clock*. Dr. Dorow has also fallen into the same mistake, p. 127, *Denkmäler*, l. 2 and 3.

adopted the Anglo-Saxon mode of numeration, and partly that of the Danes, and they afterwards translated verbally their vernacular names of the numerals by Latin words. From twenty to fifty it proceeds in the usual manner, vingt, trente, quarante, cinquante, soixants; but having arrived at seventy, the same place where the Anglo-Saxons commenced with hund, hundseofontig, it uses soixantedix, quatrevingt, just as the Danes express eighty by firesindstyve *four times twenty.* As it appears that the old Germans had two fundamental numbers, *ten* and *twelve,* it follows that *eleven* and *twelve* are the *last two* numerals of the twelve series, and the *first two* in the ten series; hence perhaps came the use of the termination lif or luf, in *eleven* and *twelve.*

19. Let us still add another example.

The conjugation of the Anglo-Saxon verb stigan *ascendere,* and the Gothic steigan, is thus inflected: ic stige, steiga; he stihð, steigith *he ascends;* he stáh, staig *he ascended;* we stígon, stígum *we ascended.* Here it appears, that the Gothic *ei* corresponds with the A.-S. *i; ai* with *á; í* with *i.* Now I conclude, if the evolution of both languages was regulated by the same principle, there must be an analogy between the vowels in similar instances. Indeed we do observe the same analogy preserved in verbs of the same class. Let us take, for instance, gripan, arisan, and spiwan:

A.-S. gripan *to gripe;*	gripe, gripð;	gráp, grípon.
Moes. greipan *to gripe;*	greipa, greipith;	graip, gripum.
A.-S. arisan *to arise;*	arise, arist;	arás, arison.
Moes. reisan *to arise;*	reisa, reisith;	rais, risum.
A.-S. spiwan *to vomit;*	spiwe, spiwð;	spáw, spíwun.
Moes. speiwan *to spit;*	speiwa, speiwith;	spaiw, spiwum.

20. These instances are all regular, but as soon as ever the accustomed evolution is disturbed in its course, the analogy is gone.

Thus, the verb scinan *to shine,* ic scine *I shine,* he scinð *he shines,* we scínon *we shone,* corresponds to skeinan, skeina, skeinith, skinum. The long *á,* however, in scán, Gothic skain, by some error being changed into short *a,* this short *a* is converted into éa and forms scéan *shone.* It has already been observed, that every dialect corresponds in its several parts, and that a certain form in the *present tense* brings on a certain form in the *perfect tense.* Of course the practice of some grammarians, in forming the conjugation of a verb out of the present tense of one dialect, and the perfect tense of another dialect, is contrary to the first rule of sound analogy. If any dialect had scinan or scéonan, the perfect tense scéan would not be an exception, as it is when appertaining to scinan.

21. It is a most happy circumstance, that the Gothic, and not the Theotisc, had the advantage of being recorded in the oldest monument of Germanic literature. Though much of the coincidence of this language with all its kindred dialects may be owing to its age, it owes still more in this respect to its locality in the genealogy of language.

22. It is hardly necessary to observe, that there is scarcely a single word in the *A.-S.* which we do not also find in all the kindred German dialects. We do not ask whether an *A.-S.* word can be found in the language of the Scandinavians, the Goths, or Theotiscans, but, to which of these it has the nearest relationship? In an etymological point of view, the great point is to ascertain the species, and not merely the genus; to discover to which particular dialect a word is most closely allied, and not to be satisfied with pointing out to what sort of language it belongs.

23. There are three chief species, of which the Anglo-Saxon and the Friesic take the left side, the Theotisc or Alemannic the right side, and the Icelandic, Mœso-Gothic, Westphalian or Saxon, and Netherlandish, the middle: that is, so far as the vowels and consonants are concerned.

The Anglo-Saxon agrees in the consonants with the middle series, represented by the Mœso-Gothic, but in some important points it differs from the Mœso-Gothic and the Theotisc in its vowels, and has a system of its own. On the other hand, the Theotisc agrees with the Gothic in its vowels, having regard to the lapse of time and dialectic variations. In the consonants, the Theotisc is as different from Gothic and Anglo-Saxon, as the Anglo-Saxon is in its vowels from the Gothic and Theotisc, and I venture to say still more original; for, the consonants have not only quitted their old ranks, but those into which they have entered are also disorbed. The Gothic, then, being allied to the consonants of the Anglo-Saxon and the vowels of the Theotisc, is thus the proper standard of comparison for all the Gothic tongues, having been, from its locality, connected with them all. Thus the Gothic diups *deep* is allied by the vowels *iu* to the Theotisc tiuf, and by the consonants *d* and *p* to the Anglo-Saxon deop.

24. The Gothic has some peculiarities, which, whether they arise from its place in the pedigree of tongues, or its seniority, exemplify similar peculiarities in other languages.

For instance, the Icelandic is noted for the termination *r* or *ur*, which, in kindred tongues, changes into one of the vowels, and these vowels again into the lean sheva *e*; thus, diupr *deep*, *A.-S.* deop, or deope. For the *r* the Gothic uses *s*, as the Latin *arbos*, *honos*, for *arbor*, *honor*; thus *Goth.* diups *deep*; *A.-S.* wæg, geard; *Theotisc* wec, karto; *Gothic* wigs, gards, are in *Icelandic* vegr and gardr.

25. These observations may account for the different opinions of philologers in determining the just relations of the Germanic tongues. The reducing them all to Gothic origin was an exuberant spring of error. The Gothic is not of such antiquity as to boast in being the mother of all Germanic tongues with which we became acquainted in a latter period. In the age of Ulphilas, it was a dialect of Germanic lineage, having other dialects by its side, as the Anglo-Saxon, which in the fourth century differed less from the Gothic than in the 9th century. It will be enough for my purpose to observe, that all critics do not agree in arranging the pedigree of the Gothic. The reason is evident.

26. The Gothic or Mœso-Gothic is a language of transition or passage. If you consider the vowels of a word, you make it of Gothic origin: another, only looking at the consonants, will assert it has nothing to do with the Gothic. Some, only keeping in view grammatical forms, discover similarity of structure in the language of the Heliand; while others, neglecting vowels, consonants, and grammatical forms, will only fix their attention on the etymological meaning of the word, and will find another filiation.

It is evident that the *A.-S.* mot *a coin*,* as to the vowel, is nearer the *Gothic*

* q. *Tribute money*, nummisma census, vectigal.—J. B.

mota *custom-house*,* than *Ger.* maut *custom-house;* but, as to etymological sense, maut is nearer to the *Gothic* mota; and though the word mota may be older and more complete than the *A.-S.* mot, the signification of *coin* was anterior to that of *custom-house.* In this case, the *Icelandic* and *Friesic* still mount a step higher than the Gothic, Anglo-Saxon, or German, *e. g.* the *Icel.* móta *insculpo, typico,* and mót *typus*; *Frs. c.* moet *an impression,* gives origin to the idea of a *coin,* as coin does of the house where the tax-money was gathered.—The *Theotisc* mahal *concio, curia,* agrees with the *Moes.* mathls *forum,* as to the vowel and signification, but the *A.-S.* meðel *sermo* as to the consonant ð: we find also *Moes.* mathlei *sermo,* which agrees with *A.-S.* meðel, both in the consonants and the signification. —Feawa *few,* panci, has the *w* of *Moes.* fawai *panci,* but the *Theotisc* fahe *few,* the vowel. If we consider the *a* in *Icel.* vargr *furiosus,* it is nearer the *Moes.* wargjan *damnare,* than the *A.-S.* wergean *to curse,* maledicere, but in the signification the *A.-S.* draws nearer. Let us take an English example: the word abb *the yarn on a weaver's warp.* The *w* (pronounced nearly as Eng. *v*) being the aspiration of the lips, is often changed into *h,* the aspiration of the throat, as fahe for fawai. The *Moes.* biwaibjan *to surround, encompass,* from waips *a garland,* sertum, *A.-S.* wefan *to weave, Theotisc* uueban, *Grk.* ὑφαειν, from ὑφειν. The Scandinavians cast away both these aspirations in the *perf.* of eg vef *I weave,* saying vóf, vaf, and of, hence of *tela* in use by the Scandinavians. In abb, then, the *a* is Icelandic, from vaf, and without the *w* in of *texebam*; but the *b* changes into *f,* or remains a *b,* as in the *Moes.* and in the *A.-S.* web; *Frs. c.* wob; both *e* and *o* originating from *a.*

27. From these few examples, it is evident that a word may have as many affinities as the points of view from which it may be observed. The Gothic was a tongue of transmigration, and all Germanic languages coming in contact with it in some point or other, it was very easily imagined to be the mother of the whole race. I may lastly add, on the ground of my own experience, that, having regard only to vowels and consonants, I cannot arrive at the common source of the Germanic tongues, as we trace back human kind to one common father in paradise. History begins too late to permit us to trace, with any satisfaction, even the first half of the period. Let us, therefore, not attempt what is impracticable; but, keeping in mind the seniority of the class at the head of each column, let us range them all in one line, as dialects of the same language. Finding, 1st. the *Anglo-Saxon* older than the *English,* the *Old Friesic* than the *Country Friesic,*—2ndly, the *Mœso-Gothic* older than the *Swedish,*—3rdly, the *Theotisc* or *Alemannic* older than the present German; and considering how much of grammatical forms, in the present languages, time may have destroyed, as to the vowels and consonants, the languages must be classified in the following order:—

* Telonium.

ANGLO-SAXON,	MŒSO-GOTHIC,	THEOTISC,
by the intermixing of Old Danish, Norman French, Latin, Greek, &c. is formed into *English*, *Scottish*, &c. *	*Old and Modern, Icelandic*, mixed with German, Saxon, &c. forms the present *Swedish*, *Danish*, &c.	[Language of *Kero* of the *xxvi Hymns*,¶ &c. *High-German*, *Bavarian*, *Austrian*, and other dialects.
Friesic, at present divided into *Hindelopian*, *Country Friesic*, *Schiermonnikogian*, *Saterlandic*, *North Friesic*, [A small part of the Dutchy of *Sleswick*] All these dialects are more or less tainted by the languages of the respective surrounding people.	*Saxon or Westphalian* language of the poem *Heliand*,† *Low-Saxon*.‡ [*Reineke de Vos*,‖ *of Henry van Alkmar, Lubek*, 1498.] From the Province of Overyssel, along the whole coast of the North-Sea to Sleswick, the Baltic, &c.	*German*, a mixture of High-German and some Saxon, [Low German] as established by the version of the Bible by Martin Luther, and since adopted as the general language through the whole of Germany, A.D. 1555.**
	Netherlandish [*Coren van der stat van Bruessele*, 1229.§] Statutes of the town of Brussels. *Dutch*, now daily becoming more defiled by Gallicisms and Germanisms.	

* See Jamieson's opinion of the origin of the Scottish in Table I. § 19, p. viii.

† Heliand oder die altsächsische Evangelien-Harmonie. Herausgegeben von J. Andreas Schmeller, Monachii, sumptibus J. G. Cottæ, 1830. The Cottonian MS. of the Heliand is of the 9th century. The MS. of Bamberg is a century later. With the Heliand compare *Denkmäler*, alter sprache und kunst von Dr. Dorow, I. 2nd and 3rd part, Berlin, 1824, where are explained some admirable specimens of the dialect spoken between Munster and Paderborn in the 10th century. It is a list of the rents of the convent Freckehorst near Warendorf.

‡ *Nieder-sächsisch*, *Platt-deutch* [Low-deutch] in German as opposed to *High-deutch*. See the history of these dialects in *Geschichte der Nieder-sächsischen sprache* von J. F. A. Kinderling, Magdeburg, 1800.

‖ See VI. 13—18.

§ First published in a treatise entitled *Verhandeling over de Nederduytsche tael en Letterkunde opzigtelyk de zuydelyke provintien der Nederlanden door J. F. Willems, Antwerpen*, 1819, tom. i. p. 133. This piece being the oldest specimen of Netherlandish now extant, fully proves that the present Dutch is mere Brabantish, and that the strongly marked dialectic diversities of these two sisters were formed when the Netherlandish was cultivated in the seven United Provinces. The Netherlandish was called the *Vlaemsche tael*; the Flemish tongue, *la langue Flamande*, as long as the southern part of the Netherlands was the most flourishing, and Flanders the chief province. It was called Hollandish (Duteh) after the Spanish revolution, when the northern part was become a powerful republic, and the province of Holland a ruling province. To be a language or dialect, is often merely a question of predominant influence. See VI. 11, 20.

¶ Hymnorum veteris ecclesiæ XXVI. interpretatio Theotisca, ed. Jacobus Grimm, Gottingæ, 1830.

** See X. 51.

28. Considering the frame of the whole, I take no notice of the little interchanges between the columns—for instance, that the Friesic is nearer to the Icelandic than the Anglo-Saxon. All the three columns are considered as proceeding together, and developing themselves in succeeding ages with more or less facility.* An attempt shall subsequently be made to show the locality of the Germanic languages in a higher period, and how they developed themselves in advancing to the station of the Mœso-Gothic.

* This hypothesis must be regulated by a due attention to the fact, that the first appearance of the Anglo Saxon in the orbit of languages, is some centuries later than the Mœso Gothic, which has, therefore, its phases more advanced than the Anglo Saxon. This consideration is of common application.

29. It must be observed, that the monuments of Friesian literature are of a far more recent date than the Anglo-Saxon; but the development of language does not always depend upon its age. The Friesians, encompassed on the one side by the sea, and on the other by the Saxons, owe it to their geographical position that they have experienced no mutations but those of a Saxon origin, and in many respects homogeneous with their own language. I do not recollect any intermixture of a foreign language with the Friesian, except what was caused by the frequent inroads of Normans, and by the settlement of some bands of the same race among the Friesians.

30. Add to this, that the language of the Friesians never felt the shock caused by migrations. From the time of Cæsar to this very day, amongst the endless revolutions of nations, they have never changed their name or the place of their residence, and they are noted as an exception to the locomotive temper of the Germanic race.*

31. These causes would render the language so stationary, that it would be less altered in the 12th century, than others in the 10th. In the following comparison, many instances will occur of true Anglo-Saxon sounds still flourishing in Friesland. What I consider still more important, the development of some vowels has produced now the same result as it did eight centuries ago—a convincing proof that the germ of both languages must be homogeneous.

32. Discovering such striking features of likeness, after a separation of almost fourteen centuries, a complete separation by the ocean, by the adventures and the diversity of their means of subsistence, and of the land they occupied, I conclude, that at the time of their union, about the middle of the 5th century, the Anglo-Saxon was distinguished from the Friesic only by slight differences of dialect. We do not become acquainted with the A.-S. before the 8th or 9th century, and with the Friesian not before the 12th or 13th century, about four and eight hundred years after their separation. The series of evolutions each tongue has sustained, affords a full account of the chief discrepancies then existing.†

33. As this whole matter can be proved by a strict comparison, we need not seek for authorities.

If authority were wanted, that of Francis Junius would be amply sufficient. After a long scrutiny of the whole Germanic antiquity in regard to languages; after the compilation of glossaries of almost every dialect of the race, unparalleled in labour and accuracy; after a stay of two years [1652-1654] in those parts of Friesia noted as tenacious of their old manners and language, this scholar has always declared it as his opinion, that, of all the Germanic tongues, none approached so closely to the Anglo-Saxon as the Friesian. This decision will, I trust, outweigh all contrary opinions. As there are few in this century even deserving to march by the side of Junius, so I do not think any one can be vain enough to imagine he is superior.

* *Précis de la Geographie Universelle, par M. Malte-Brun, Paris*, 1810, vol. i. p. 344.

† See § 14, 58, &c.

34. The geographical position of this people in question coincides with their philological pedigree. Let us begin with the Goths, taking care that the epithet Mœsian, coupled with their name, does not deceive the common reader.

Some fragments of the Periplus of Pytheas, the renowned navigator from Marseilles, inform us, that he, being in search of the amber coasts in the Baltic, doubled the cape of Jutland, and sailed about 6,000 stadia along the coasts of the Guttones and Teutones, through the gulf Mentonomon [Kattegat, Belt, &c.] This was about 325 years before the Christian era. The Geutones or Goths, seated in Jutland, descended afterwards to their brethren at the southern coast of the Baltic,* for the chief seat of the race was on the banks of the Vistula [Weichsel]. After a part was gone into Scandinavia, the great bulk moved thence to the banks of the Danube [Donau] in Dacia [Moldavia and Wallachia, about A. D. 180]. A part of the Goths, called West-Goths, pushed on by the Huns, retired, about A. D. 377, into Mœsia [Servia and Bulgaria], and hence these Western-Goths obtained the name of Mœso-Goths. It was to this people that Ulphilas, the renowned translator of the Scriptures, was bishop.

35. On the southern borders of the ancient Goths were seated the Angles, spreading southward perhaps to the banks of the Eider. The chief town of these people at a later date was Haddeby or Haithaby, A.-S. Hæðe in Schleswig, or Sleswick.

36. While the Angles filled nearly the whole of the Chersonesus Cimbricus, they were bordered on the west by another people of their kindred. These were the Friesians, whose posterity still live in the district of Bredstedt near the coast of the sea, and whose dialect will afford some words for comparison.

Hence the Friesians spread themselves in one uninterrupted line along the coast of the German sea to the mouth of the Scheld;† though the extremities of this line were very distant from each other, and the people subdivided into sections denominated Brocmans, Segelterlanders, Rustringer, Hunsingoër, and Emlander, each people ruling its own section by its own private statutes; still they were one people, and spoke the same language, and ruled by the same common law, as a close examination of its *Vetus jus Frisionum* will prove. We remark that the Friesians lived close to the coast, as if allured by some magic attraction of the water; and though, when exigencies required it, they sometimes extended into the interior parts, they never spread far in breadth, and even in their partial extension they soon

* See VII. § 1, &c.

† The learned S. Turner cites six lines of Melis Stoke, in which the chronicler asserts that *Lower Saxony* has been confined by the Scheld. This accurate historian would not place any confidence in these words, if he had been acquainted with the following edition of the Rhymer: *Rijmkronijk van Melis Stoke, met aanmerkingen door Balthazar Huydecoper*, tom. iii. 8vo. Leyden, 1772; i. p. 9. See *Lex Frisionum edita et notis illustrata à Sibrando Siccama*; *Franekeræ*, 1617.—*Van Wijn, bijvoegzels en aanmerkingen op de Vaderl Geschiedenis van Wagenaar*, tom. i.—iv. p. 83—90. The same remark is of still more forcible application on a passage of Colijn, also cited by Mr. Turner. Colijnus is a supposititious child. *History of the Anglo-Saxons*, i. p. 328 and 150, London, 8vo. 1828. In the history of Friesia after the time of Charlemagne, those Friesians who governed by their own laws, and spoke Friesic, must be carefully distinguished from the surrounding people, who are also called Friesians because the *political* division of countries refers them to Friesia. The blending of these two races has been the source of endless errors in history.

relinquished their internal possessions. The historian, recollecting these facts, will not overlook the importance of the Friesians, though they only inhabited the borders of the continent, and the little islands by which the coast of the German ocean is covered.

37. This Friesian line was early broken in two places by two mighty nations—one making its appearance from the continent, the other from the ocean.

Between the Ems and the Weser were settled the *Chauci Minores,* and between the Weser and the Elbe the *Chauci Majores.* It is reported by Tacitus, that this immense extension of land, even from the borders of Hessia, was not only under the dominion, but was inhabited by the *Chauci*, but, he adds, they only kept some part of the strand, leaving the Friesians for the most part in their old possessions. The Chauci, entering into alliance with other people against the declining power of Rome, and assuming the name of Francs, left this country, and their name, being absorbed in that of the Francs, disappears from historic record. The Friesians availed themselves of this opportunity to occupy the vacated possessions of the Chauci, it not being unusual for a steady people like the Friesians to make use of the changes produced by the roving disposition of their neighbours to increase their own territory.

38. Two descriptions of the Chauci are given by Tacitus. He first records some facts, and then, in the thirty-fifth chapter *De Moribus Germanorum*, he draws their portrait.

In the record of the facts,* the Chauci appear cruel oppressors of the feeble, vindictive pirates, and to be prone to foreign military expedition, and also to make inroads on their neighbours. In delineating their character,† it is said that they wish to support their grandeur by justice, being free from covetousness, masters of themselves, calm, modest, and retired. They never excite wars, nor harass their neighbours by predatory excursions or highway robbery. It is deemed the strongest proof of their bravery and might, that they act as superiors, and never pursue anything by injustice. Nevertheless, every one is ready to take up arms, and, in case of exigency, to unite in forming an army. They have plenty of men and horses, and their placitude detracts nothing from their valour. Had Tacitus first given this description, and afterwards recorded the facts, one might have supposed that he was misled through ignorance of the facts; but how he could contradict known facts related by himself, is hardly to be conceived. It must be clear to all who know the Friesians and their disposition, that the character ascribed to the Chauci agrees even in the least particulars with that of the Friesians. Is it then impossible that Tacitus at a distant period, and misled by later reports, should blend two neighbouring people together, and attribute to the Chauci what was alone applicable to the Friesians ?

39. The line of the Friesian tribes was broken again in a second place, to the north of the Elbe.

The Saxons, occupying only some islands, such as Nordstrand, and some points on the continent to the westward and south of the Angles, and their western neighbours the strand Friesians, were in time so increased that they descended from their

* *Taciti Annales* xi. 18, 19. *Dion. Cass.* ix. 30. *Tac. Ann.* xiii. 55. Didius Julianus restitit iis Belgicam aggredientibus, *Spartianus in Did. Jul.* I.

† *Taciti Germania*, cap. 36. It is said that he wrote his *Germania* later than his *Annales* or *History*. Whether this be true or not, the facts and the description must apply to different people.

narrow abodes, and spread along the northern banks of the Elbe, and filled up the whole extent of country between this river and the land of the Angles.* This second breach, being near and enlarging that of the Chauci, was never entirely filled up again; and where it was afterwards, either by the departure of the Chauci, or the expeditions of the Saxons, the bishops of Bremen and Hamburg determined, by their power and spiritual influence, to destroy the Friesic spirit of freedom, by subjugating the Friesians to their sway in government, religion, and language.

40. Hence two divisions of Friesia originated at an early date: the southern part began at the mouth of the Weser, and terminated at the mouth of the Scheld; the northern part from the west strand of Schleswig [Sleswick,] towards the mouth of the Elbe, much less than the southern part, and for this reason called *Friesia Minor*. In the 13th century, this small territory had power to raise for the king of Denmark an army of sixty thousand men.†

41. The Mœso-Goths are traced to their first position in the northern parts of Chersonesus Cimbricus [Jutland, Denmark]; the Angles in the narrower part and to the banks of the Eider; the Friesians extended on the sea-coasts by the side of the Angles to the mouth of the Elbe. We intend to place our philological comparison in the same order; first the *Gothic*, then the *Anglo-Saxon*, and finally the *Friesic*.

42. It must not be overlooked, that the geographical position of the whole Germanic race coincides with the arrangement of the preceding table of their languages. Going from the Baltic to the Netherlands, you pass through the original seats of the *Icelandic*, *Mœso-Gothic*, *Westphalian*, *Netherlandish*; on the right you find the *Angles* and *Friesians*; and on the left you have the *Alemannic* or *Theotisc* race.‡

43. This position may, perhaps, afford some idea of the order in which the respective tribes marched from the orient to the west of Europe.

The foremost were the Anglo-Friesic race, who, being pushed forward by following tribes, did not halt till they arrived on the shore of the German ocean. The Goths with their attendants followed, and the train of the Germani was closed by the Theotisc race. The coast of the German ocean, along which the Anglo-Friesic race was forced to spread itself, was the basis of the direction in which the two following races took their position, and were placed nearly in three parallels from north-east to south-west. These parallels are crossed and disturbed in a thousand ways by migrations and wars, but their general direction manifests itself to this very day in the remnants of the respective old languages.

44. The adventurers who subdued Britain are called Anglo-Saxons; but here an important question arises—what is implied in this name? First, it is to be observed, that this people never called themselves Anglo-Saxons; but this name is given them by historians. *Paulus Diaconus*

* As the Saxons were unknown to Tacitus, the irruption of the Chauci was, of course anterior to that of the Saxons.

† "Imperator Otto, Holsatiam sibi subigere volebat, contra quem venit rex Waldemarus cum exercitu copioso, habens secum de solis Frisionibus sexaginta millia hominum."—*Ryner Rex, ad ann.* 1215.

‡ § 27.

called them *Angli-Saxones;** *Codoaldus, rex Anglorum-Saxonum;*† and, inverting the construction of the words, he says, *Hermelinda ex Saxonum-Anglorum genere.*‡ They did not call themselves by these compound names, but indiscriminately, *Angles* or *Saxons. Anglorum, sive Saxonum gens.*‖ The case seems to me as follows.

45. After the Goths had evacuated the Chersonesus Cimbricus, and left only their name to the country, colonies of the neighbouring Angles succeeded in their place, and assumed the name of the Country Geatas, Eotas, Ytas.

The *Scandinavians,* and more particularly the *Danes,* were quite distinct from these *Juths,*§ being their mortal enemies, and being distinguished from them by some strong features in the respective languages. Neither did the Danes originally possess any part of the Chersonesus Cimbricus, unless it was the very northern point. In later ages they succeeded in gradually subduing the population of the Chersonesus, and mingling their language with that of the innates; but this very mixture proves by its ingredients, now visible, that nearly the whole peninsula was before populated by a race different to the Danes, and similar to the Angles. The definite article *the,* both in *Danish* and *Icelandic,* is placed after the noun and made to coalesce with it, while in the Anglo-Saxon and the kindred tongues it is always set before the noun: thus *A.-S.* seo stræt *the street; Icel.* strætit; *A.-S.* se strand *the strand; Icel.* ströndin; *A.-S.* se man *the man; Dan.* manden, *gen.* mandens *of the man.*¶ This peculiarity of the Danish idiom is not to be found in the dialect of the Jutes, however Danish it may be. If you draw a line from Skanderburg to Wiburg, and to the gulph of Liim, what lies south and west of this line, Thysted not excepted, retains still the remains of its Anglo-Saxon, or rather its antiscandinavian origin.**

46. The combined power of the Angles and Jutes was easily overcome by that of their southern neighbours; for such was the number, the power, and the extent of the Saxons along and above the northern banks of the Elbe, that all the surrounding people, whether Friesians, Angles, or Jutes, were considered by foreigners as subdivisions of the Saxons; even what was effected by a union of all these tribes, was often ascribed to the Saxons alone.

It is likely that the Saxons were the most prominent, and therefore attracted the greatest attention from southern scholars, while the Friesians, Angles, and Jutes were less observed on the strand or the inner part of the peninsula. It is known, from their geographical position, that the Angles constituted a part, and being the chief actors, probably a great part of the migrating allies; so that, on their departure, their native soil was left nearly destitute of inhabitants.†† The Angles, however, were considered a subdivision of the more powerful Saxons, and took a share

* De gestis Longobard. iv. 23. † *Id.* vi. 15. ‡ *Id.* v. 37. ‖ Bede, i. 15.

§ "Guti cum veniunt suscipi debent, et protegi in regno isto sicut conjurati fratres, sicut propinqui et proprii cives regni hujus. Exierunt enim quondam de nobili sanguine Anglorum, scilicet de Engrâ civitate, et Anglici de sanguine illorum, et semper efficiuntur populus unus et gens una."—*Leges Edwardi, Wilkins,* p. 206.

¶ See II. § 1.

** See this position defended by a Danish gentleman, Dr. C. Paulsen, in the Nordisk Review, No. I. p. 261, Copenhagen, 1833.

†† See III. § 5, 6.

in their expedition: this union is correctly expressed in the denomination *Anglo-Saxons*. For, whether this word be considered as German or Latin, the first part denotes the species, and the second the genus, and the whole implies the tribe of the Angles belonging to the Saxon confederacy. The Angles bore the chief and leading part in the expedition to Britain, though considered as only a part of the Saxon confederacy, and therefore denominated Anglo-Saxon.* Time has done justice to the Angles; for while the name of Saxons has either completely disappeared, or has only a faint vestige in such words as *Essex, (East-Saxons,) Middlesex, &c.*, the name of the Angles is still embodied in England and Englishmen, and is in full vigour and known from pole to pole; nor will it ever die, unless the declining empires of Germanic race should be washed away by a flood of barbarians, as the Roman empire was by the Germanic.

47. It has already been shown that *Anglo-Saxon* is a word formed by old Latin authors, and not by the Saxons themselves. Independently of historical proof, the foreign descent of the word is proved by its formation.

Thus we say, in the Latin form, Anglo-Saxones, Hiberno-Anglus, Polono-Russus, whether we take *Anglo, Hiberno, Polono*, for substantives or adverbs; but in expressing these words in the Germanic tongues, we should say *English Saxon, Polish Russian;* in German, *Englischer Sachse, Russischer Pole.* Thus the Dutch poet Maerlant, Dus werden heren dingelsche sassen, *Thus the English Saxons turned rulers.* (iii. 29.) This Germanic form is verbally translated by Paulus Diaconus, (iv. 15,) *Angli-Saxones.*

48. It is often stated that the word Seaxan *Saxons* is derived from seax *a sword;* in East Friesia, saeghs *a little sabre.*

If this be true, there is some reason for the supposition that the kindred nations derived their names from the weapon which they chiefly used. Thus, *Franc*, from franca *a javelin; German*, from gâr *jaculum; Dut. Kil.* gheer *fuscina;* and man *a man*, that is, *a dart man.* Angle *the Angles*, from angel *aculeus hamatus.* The word seax is nothing else but *Moes.* ahs *spica;* Sans. असि asi *a sword*, ensis; *A.-S.* æchir, ear *an ear;* æx, eax *an axe, an instrument consisting of a metal head with a sharp edge*, preceded by the sibilant *s;* and perhaps gar is the same word as (ar) ear; *Dut.* aar, air, aer *arista*, preceded by the guttural *g; Dut. Kil.* anghel *an ear or spike of corn*—all proving the idea of something pointed. The word franca is seen in *Ger.* fram, properly *the sharp end of an instrument, the beginning of any thing, and hence the preposition* from, agreeing in signification with the *Moes.* fram. Fram frumа, (*Moes. Jn.* 15, 27,) is on that account properly *the edge, commencement of the beginning*, that is, *from the beginning.* Is it not also possible that the Brondingas, (*Beo. K.* p. 37, 11,) are so called from *Icel.* brandr *lamina ensis.*

49. In the comparison of languages, care should be taken not to be misled by mere names. The Saxons increased so much in power, as to dare to oppose the hosts of Charlemagne, and at last they occupied an immense territory about the Elbe and the Weser, which, after their name, was called Saxony. This Saxony was subsequently occupied by other

* It is remarkable that king *Ine*, who commenced his reign in A.D. 700, calls himself, at the beginning of his laws, a *West-Saxon.* Ic Ine, mid Godes gyfe West Seaxana cyning, *I Ine, by God's grace king of the West-Saxons.* But the people of his kingdom he denominates *Englishmen.* Gif wite-þeow Englise mon hine forstalige, *if an Englishman condemned to slavery steal, In.* 21. Gif Englise mon stealð, *if an Englishman steal, In.* 16: 51: 71. An Englishman, in all the paragraphs, is opposed to Wealh *a Welshman.*

tribes, whose system of vowels approached to that of the Theotisc race, and therefore differed very much from the Anglo-Saxon sounds. These tribes, taking the name of *Saxons* from the country they inhabited, their language is also called Saxon. I need not remark, that we can neither compare Anglo-Saxon nor the English to this Saxon, as their nearest relative, if the mistakes of the most celebrated philologists did not render it necessary.*

Dr. Johnson did not regard this rule, and therefore he often compares English words with the most remote German. "After cat you first find *Teuton* katz (*read* katze), then *French* chat, and afterwards *A.-S.* cat; while *A.-S.* cat, *Frs.* and *Dut.* kat, being the proper form of the word, ought to have stood first." Some hundred examples of this sort, and worse, may be quoted from this celebrated lexicographer: his errors, instead of being removed by his editor, Mr. Todd, are in this respect, and some others, increased: added to this, that many words are not to be found in the languages referred to. In the article *hay*, the *Icel.* hey is also said to be *Dut.*, while the *Dut.* word is hooi; and thus in almost every page. An impartial judge, considering the medley of materials, the blunders, the negligence or typographical errors occurring in deducing words from their originals, will conclude that the etymological part of Johnson's Dictionary, even in the edition of 1827, is not deserving of the expense and the labour bestowed upon it, and is quite unworthy of the nation of whose language it is the chief interpreter, if not the uncontrolled lawgiver. The English etymologist will only meet with the proper forms of its words by consulting the nearest relatives of the English language. We may illustrate this by the preceding example of *hay*. Here we find the same change of *g* to *y* in the Country Friesian as in the English—a change which is not to be found so often in any other Germanic tongue. *A.-S.* heg, in *Frs. c.* is héa; but hâye (*Italian a*) *to make hay*, agrees with *hay*, having both *a*, as *Moes.* hawi. So also *A.-S.* mæg *potest*, dæg *dies*, weg *via*, cæg *claris*, were changed into *may, day, way, key*, of which the Englishman will scarcely discover instances, unless he goes to his nearest kinsmen the Friesians, *Frs. c.* mei, dei, wei, kâi, (*Italian a*).†

50. It may be asked whether, when the Anglo-Saxons left their native soil, any of the neighbouring Friesians accompanied them, and whether any intercourse was subsequently maintained between the separated brethren?‡

* It has already been observed, (§22,) that the question is not whether a word exists in *one* of the Germanic languages, which is generally the case, but whether the proper form of the word is to be found in the *nearest* kindred dialect. When we cannot discover it in this dialect, then only we may apply to languages of more remote relationship. The question, for instance, is not whether the word *cat* exists in other Germanic tongues, but whether it is found in *A.-S.*, *Frs.* or *Dut.*

† There is another class of Germanic words introduced in this century, or the two preceding, and making no part of the original frame of the language. The correct derivation of these words depends more upon an extensive knowledge of many thousand terms in modern tongues, than upon analogical acuteness: I should wish to bestow more praise upon this part of Johnson's Dictionary, but it is not better than the other. One example will be sufficient. What can be more simple than the derivation of the word TATTOE, *the beat of a drum warning soldiers to their quarters*, from the *Dut.* tapeto, *id.* properly signifying *tapping shut, the taps or ginshops shut* from the soldiers? Even in the last edition of Johnson, by Todd, it is derived from *Fr.* tapotez tous.

‡ The old Chroniclers are at a loss whether to make Hengist a Friesian or a Saxon. Maerlant speaks of him thus:

Een hiet Engistus een vriese, een sas,
Die vten lande verdreuen was;
One was named [*A.-S.* het] Engist, a Friesian or a Saxon,
Who was driven away out of his land.—*Spiegel Historial.* c. xv. p. 16.

Upon which I would remark, that the faces of the Anglo-Saxon and the Friesic languages would have the more marked and decided likeness to each other, when the separation was the most complete. If a continued intercourse between the Friesians on the continent, and the Anglo-Saxons in Britain, had been maintained, the Anglo-Saxon would have been supplied with Friesian ingredients of a later date, in such a way as languages not otherwise homogeneous may form a distant similitude; but when there are innumerable resemblances between Anglo-Saxon and the Friesian of this very day, originating in the latter part of the fifth century, without being increased by a subsequent intercourse, it is a proof that this striking similitude must have been laid in the basis of the languages. I feel much inclined to think that this is the truth, while I allow that many of the neighbouring Friesians accompanied the Anglo-Saxons in their expedition.

51. It is true that the Friesian is noted for his tenacity to his native soil. His residence about the mouths of the Ems and the Rhine for centuries before our era, in the midst of a wandering people, is a sufficient proof of this character.

The Friesians on the confines of the Angles were not of such quiet and sedentary habits as those on the Ems and the Rhine. They acquired the restless habits of their neighbours. Suppose then a portion of the *Saxons*, many thousand *Jutes*, and nearly all the *Angles*, leaving their country for glory and riches; would it not be a miracle, if the Friesians in the neighbourhood of the moving tribes were alone insensible of the general impulse? This is on the supposition that the movement was voluntary; but, considering the subsequent emigration of the *Cimbrians*, the *Goths*, and *Angles*, from the same peninsula, I cannot help retaining the supposition, that some cause, now unknown, might operate to produce these migrations. This cause, whether famine,* or inroads from the Scandinavians, being general, would have the same influence upon the Friesians as upon their neighbours.

52. I am aware that inquiry will be made, why Bede, in enumerating the tribes who peopled Britain, omitted the Friesians.†

As well may we inquire why Procopius omits the Saxons, and names the Friesians. Bede was born about A.D. 672, and died in 735. Though he was well ac-

Thus again:

Engistus wart dus onteert
Ende is in Vrieseland gekeert.

Engist was thus disgraced,
And is into Friesia returned.—tom. iii. p. 29.

The Chronicle of Maerlant is founded upon the *Speculum Historiale* of Monk Vincentius, who wrote about A.D. 1245.

* Nennius says, that the first settlers arrived in three vessels, and that Hengist and Horsa were exiles: this intimates some internal combustion in Gothland. In those nations averse to the sedentary occupation of agriculture, famine was always the most efficient and general cause of emigration. This was at least the case with the Scandinavians, who, pressed by dearth, determined by lot who should emigrate. It is likely that the Scandinavians fell upon the Jutes, who, being settled in the corner of the peninsula, were the first prey of the hungry invaders. The Jutes fell upon Britain, and were the first Saxon settlers in Kent and Wight. The Scandinavians then descended further to the south on the Angles and Saxons, and induced the tribes to comply with the request of Hengist and other leaders to come to Britain. The northern pirates, still descending further, ravaged the whole coast of the German sea: the Friesians were, therefore, the never-ceasing objects of their piratical incursions. In still later times they settled in France, and ultimately reached the descendants of the same tribes of the Anglo-Saxons, who, in the two preceding centuries, were exiled from their native soil. See on this subject, *Normannernes sötoge og deres nedsættelse i Frankerig Historik Fremstillet af G. B. Depping med adskillige forandringer oversat af N. M. Petersen København*, 1830, p. 57, *et seq.*

† Bede i. 15.

quainted with the affairs of England in his time, he never left his native land. Procopius was a Greek of Cæsarea, and after the year 535 the secretary of Belisarius, the companion of his general in his expeditions against the Vandals and Goths, and of course well acquainted with the general circumstances and relations of the Germanic tribes. He was also two hundred years nearer the Saxon expedition to Britain than Bede. This Procopius states in his fourth book on the Gothic war, that Britain was peopled by three nations, the *Britons*, the *Angles*, and the *Friesians*, Αγγιλοι και Φρισσονες. Could Procopius be mistaken or misled in an historical fact of such notoriety as the overthrow of an important island by swarms from the continent, an event in which the political interests of his master Justinian, as to the influence of its example, were highly concerned? It was to Procopius a comparatively recent event, happening about 449, and therefore only about a hundred years before he wrote his history. If he were misled, how is it that he does not mention some nation of wider fame, and is satisfied to select the Angles and the remote tribe of the Friesians to be the inhabitants of Britain?

53. I cannot omit to mention, that the leaders of the Anglo-Saxons bear names which are now in use by the Friesians, though by time a little altered or abbreviated.

They have *Hortse, Hengst,** *Witte, Wiggele, Eske, Tsjisse, Tsjerk, Ealse, Hessel;* for *A.-S.* Horsa, Hengest, Witta, Wihtgil, *Chr. Ing.* p. 15; Æsc. Cissa, *Chr. Ing.* p. 16; Cerdic, Elesa, *Chr. Ing.* p. 17. Also *Leuse, Timen, Elle,* for *A.-S.* Wlencing, Cymen, Ælle, [*Icel.* at ellda *ignem facere; A.-S.* ellen, *virtus, robur,*] *Chr. Ing.* 16; *Ine, Ide, Offe,* for *A.-S.* Ine, Ide, Offa. There are indeed, but few A.-S. names which may not be found in use with the present Friesians.

54. The story of Geoffrey of Monmouth about *Vortigern* and *Rouin*, or *Rowen*, daughter of Hengist, is known. She welcomed him with, "Lauerd king, wacht heil," *Lord king, wait for my hailing draught.* He, by the help of an interpreter, answered, "Drinc heil," *Drink hail to me.*†

I intend not to discuss the verity of the history, but only to allude to the ceremony which was observed. The Friesian Chronicles represent *Rowen* as drinking the whole, in compliance with the royal command, "Drink hail!" and then taking the right hand of the king in hers and kissing him, while she offered him the cup with her left hand. This is quite a Friesian custom.‡ The female is not named Rouin by the Friesian Chronicle, as the text of Geoffrey badly states, but Ronixa, a name still in use with us, though, by an analogical permutation of consonants, it is written Reonts.

* See § 50, note ‡.

† Galfredi Monumetensis Historia Regum Britanniæ, iv. 12.

‡ Est præterea et alia quam pro lege vel quasi observant (Frisii) ut videlicet quoties alicui patheram vel poculum vino, vel cerevisia plenum propinant, tum dicunt suâ maternâ linguâ, Het gilt, ele frye Frieze! [*It concerns thy hail, O free Friesian!*] et non tradunt patheram sive poculum, nisi datis dexteris, cujuscunque etiam conditionis, aut sexus fuerunt, quique tum accipientes prædictum poculum respondent eâdem linguâ, "Fare wâl, ele frye Frieze! [*Farewell, O free Friesians!*] Etsi personæ dissimiles fuerint, aut utræque feminei sexus nihilominus *addito osculo* idem perficiunt; quem etiam morem in hunc usque diem Frisii pertinaciter retentum observant.—*De orig. situ, qualit. et quant. Frisiæ, M. Corn. Kempio authore, Coloniæ Agr.* 1588.

"Respondens deinde Vortegirnus, Drinc heil jussit puellam potare, cepitque de manu ipsius scyphum et osculatus est eam et potavit."—*Galfredus Monum,* vi. 12. The maiden's taking hold of the king's hand and kissing him, is reported by Winsemius Frieseke Historien, p. 43, and others, who may be compared with Geoffrey of Monmouth. See *Junii Etymol. Anglic. in voce* WAIT.

55. Whatever may be the truth of the story, it is most certain that "Wacht hail" is changed into *Wassail;* that *wassail-cup* is sometimes used at feasts and on New-year's day in England; and that its origin is traced back to the supposed meeting of Vortigern and Ronixa.

What has particularly struck me is, that the figure of the old English wassail-bowl is exactly the same as the silver cups in which, at weddings, the Friesians offer to the guests brandy with raisins, [*spicy wassel-bowl*]. This cup passes from the married couple to their guests on their left-hand, and from them to their left-hand neighbour, as in the corporation festivals in England. The liquor is called in the Friesian tongue, "breid's trienen" *bride's tears,* alluding to her reluctant willingness to enter into wedlock.

56. I will only add that the Danes were the common enemies of the Friesians and Angles, and as much opposed by national hatred, as the Friesians and Angles were united by the ties of national sympathy.

The Saxon Chronicle records, in the year A.D. 897, that the Friesians and Angles fought under the command of king Alfred against the Danes, who were defeated near Exmouth, Devonshire. The Friesians were of some repute, or the names of three of them would not have been preserved from oblivion in this record: Æbbe, *Frs. c.* Ebbe; Æðelere, *Frs. c.* Eldert: Wulfheard, *Frs. c.* Olfert. Were these Friesians the allies of Alfred, recently come to his assistance from the banks of the Elbe or Rhine, or his subjects settled in England?

Before entering upon the comparison of the Friesic with the Anglo-Saxon, it will be necessary to form accurate ideas about the state in which the Anglo-Saxon language has reached our time.

57. One common fate accompanied all the MSS. of the middle ages, that the text was modernized, and therefore spoiled when copied by a person who spoke the same language, and nothing but the ignorance of the scribe could give security from this perversion. Not understanding the MS. he was compelled to copy literally, and his errors, whether arising from inadvertence or the indistinctness of the old letters, are easily rectified by the critic. The fact is, that the copyist, considering the words only as a vehicle of the sense, did not care about the language. Every scribe, therefore, changed the language of his MS. into the dialect of his own time and dwelling-place.

In this way *the Roman du Renard,** which can be traced to the time between the first and second crusade, is come down to us in the language of the 13th century, A.D. 1288, 1290, 1292. It is on this account that Mr. Roberts observes—"Avant l'invention de l'imprimerie le style ne conduit qu'imparfaitement a re-

* *Le Roman du Renard publié*, par M.D.M. Meon, Paris, 1826. This poem was the basis of a poem in the language of Flanders, van den Vos Reynaerde, A.D. 1494. This was followed by the *Dutch Renard in prose, Gouda*, 1479, and this again by the renowned *Reinicke de Vos* of *Henri van Alkmar, Lubek*, 1498, the parent of all later European versions. *Caxton's folio edition* of 1481, was a translation of the work published at Gouda. To the researches of recent scholars, we owe *Reinardus Vulpes, carmen epicum seculis* IX. *et* XII. *conscriptum: ad fidem codd. MSS. ed. et annotationibus illustravit, Fr. Jos. Mone, editio princeps*, 8vo. pp. 336. It is proved by comparison, that this Latin poem has given rise to the very *Roman du Renart*, published by Mr. Meon, and also that the author was an inhabitant of the Belgic Netherlands, to the localities of which, allusion is often made. See VI. § 13—17.

connoitre la différence des temps. Les copistes ne se bornoient pas a transcrire; ils corrigeoient l' orthographe substituoient des vers nouveaux à ceux qu' ils avoient sous les yeux, et des expressions nouvelles a celles qui tomboient si rapidement en désuétude. La langue, qui changeoit d' un jour á l'autre devoit les engager à multiplier ces altérations que le peu de sévérité de l' art poetique rendoit alors si faciles."* The scribe, however, found some restraint in the alliteration, which was observed by Cædmon and other poets. In those MSS. where there was little except the rhyme to indicate the mechanism of the verses, or where the MS. was in prose, the scribe had more liberty to change. This was the fate of the oldest Dutch poet, *Maerlant*. Some leaves of parchment containing fragments of his *Spiegel Historial*, much older than the MS. from which the edition of 1785 was printed, afford conclusive evidence, that neither the construction of the words, nor the manner of spelling in the MS. used in printing this edition, was that of Maerlant himself. Therefore, the question about language during the middle ages, is reduced to the question of the time and place of the MS.

58. The same fate attended the most ancient pieces of Anglo-Saxon poetry, not to speak of prose. Let me exemplify my assertions by the poems of Cædmon. The MS. of the Cædmon on which Mr. Thorpe† founds his text, is apparently of the 10th century, and it strictly expresses the language of that period. Cædmon, the author of the poem, died about A.D. 680. He was first a cowherd at Whitby, and afterwards became a monk. Would it not be a little strange to assert, that a man brought up in his station of life, especially in the uncivilized northern parts of England, and in the 7th century, has spoken the same dialect as the far more civilized inhabitants of southern England two centuries later? This too in an age, when some parts of England had as little communication with each other, as with foreign countries. In this case, Anglo-Saxon would be an exception in the history of languages; it would be without dialect, time, and place, having produced no change in its forms. How far an assertion of this sort is distant from truth, is proved by the oldest remnant of Anglo-Saxon poetry now extant, compared with its appearance two and three centuries later. In a codex referred by Wanley to A.D. 737,‡ we read a few lines of Cædmon which are translated into Latin by Bede§, and we have the same lines as they are modernized by Alfred in his Anglo-Saxon version of Bede, about two hundred years after Cædmon. Let us compare these two specimens with each other :—

* *Fables inédites des* XII., XIII., *et* XIV. *siècles, par A. C. M. Robert, Paris*, 1825, p. cxxii.

† *Cædmon's Metrical Paraphrase in Anglo-Saxon, with an English translation, notes, and a verbal index, by Benjamin Thorpe, London*, 1832.

‡ "Hisce pene omnibus in A.D. 737, concurrentibus, verisimile mihi videtur hunc ipsum codicem eodem anno, Ceolwulfo adhuc regnante, seu saltem ante Eadberhti inaugurationem, duobus quoque annis post Bedæ obitum, in Wiremuthensi monasterio fuisse scriptum."—*Wanley*, p. 288.

§ Bede, lib. iv. cap. 24.

Cædmon died A.D. 680: *this MS. is of* A.D. 737.	*About* A.D. 885, *by King Alfred.*	
Cod. MSS. Epis. Norwicensis Wanley*, p. 287.	*MS. C.C.C. Oxon. Thorpe Pref. Cædm.* xxii.	*Literal English Version.*
Nu scylun hergan	Nu we sceolan herian.[f]	Now must we praise
hefaen ricaes uard	heofon-ríces weard.	the guardian of heaven's kingdom,
Metudæs mæcti[a]	metodes mihte.	the creator's might,
end his mod gidanc	and his mod-geþonc.[g]	and his mind's thought,
uerc uuldur fadur	wera[h] wuldor-fæder.	glorious Father of men
sue he uundra gihwaes	swa he wundra[i] gehwæs.	as of every wonder he,
eci drictin[b]	ece dryhten.[j]	Lord eternal,
or astelidæ.	oord[k] onstealde.[l]	formed the beginning.
He ærist[c] scop	he ærest gescéop.[m]	He first framed
elda barnum	eorðan bearnum.	for the children of earth
heben til hrofe	heofon to hrófe.[n]	the heavens as a roof;
haleg scepen	halig scyppend.	holy Creator!
tha[d] middun geard	þa middan geard.	then mid-earth,
mon cynnæs uard	mon cynnes weard.	the guardian of mankind,
eci dryctin	ece dryhten.[o]	the eternal Lord,
æfter tiadæ	æfter teode.	afterwards produced;
firum foldu[e]	firum foldan.	the earth for men,
frea allmectig.	frea ælmihtig.	Lord Almighty!

Primo cantavit Cædmon istud carmen.

[a] maecti. [b] dryctin. [c] aerist. [d] þa. [e] fold. [f] herigean. [g] geþanc.
[h] *abest.* [i] wuldres. [j] drihten, [k] ord. [l] astealde B. [m] gescop.
[n] rofe. [o] drihtne. *Various readings in Smith's edition of Bede*, 597, 20.

Whether the reference of the *MS. Episc. Norwicensis* to the precise year A.D. 737, be correct or not, every one will agree with Wanley, that it is far before the age of Alfred,† and is by no means a re-translation of the Latin words of Bede. *King Alfred* strictly follows the lines and the words of the *MS. Episc. Norwicensis*. The observation of Bede,‡ that he followed the sense of *Cædmon*, and not the construction of his words, applies particularly to the latter part of the *MS. Episc. Norwicensis*, and is an additional proof that Bede found his original almost in the same form as it is presented to us in *MS. Episc. Norwicensis*. Alfred seems convinced that he had the true song of Cædmon before him, as in his Anglo-Saxon translation, he not only omits Bede's remark about giving merely the sense, and not the same collocation of words, but immediately before the insertion of this Anglo-Saxon song, he asserts, "þara endebyrdnes þis is" *the order of which is this.*§

* Codex MS. omnium vetustissimus non ita pridem erat penes egregium illum literarum fautorem *Joannem Morum* Episcopum nuper Eliensem, hodieque in Bibliothecâ Regiâ, *Cantabrigiæ* asservatur, *Smith's Bede, Cantabrigiæ*, folio, 1722, *Pref.* p. 3. The MS. named by Wanley in note [† p. 56,] described in his Catalogue as *Cod. MSS. Episcopi Norwicensis*, p. 288, is the same as that mentioned by Smith in this note. *Dr. John Moore* was bishop of Norwich when Wanley made his Catalogue; he was afterwards bishop of Ely; after his death, king George the First purchased this MS. with the Doctor's library, which he presented to the University of Cambridge, where the MS. is now preserved in the Public Library.—J. B.

† Ego iterum publicandum censeo, tanquam *omnium* quæ in nostrâ Linguâ etiamnum extent monumentorum pene vetustissimum.—*Wanley*, p. 287.

‡ Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat; neque enim possunt carmina, quamvis optime composita, ex aliâ in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis transferri.—*Bede* I. 24; *Sm.* p. 171, 10.

§ *Bede Sm.* p. 597, 19, and just afterwards, l. 26, adds, "And þam wordum sona monig word in þæt ylce gemet, Gode wyrðes songes togeþeodde," *and to those words soon joined many words of song worthy of God,* IN THE SAME MEASURE.—J. B.

59. Having here the same words written in different ages, it is my intention to notice the discrepancies, that the changes the language underwent in the interval may be clearly seen.

60. In the *MS. Episc. Norwicensis*, we find no characters for þ and þ, the one being designated by *u*, the other by *d*, as in gidanc, or by th, as in tha for þa. In the same MS. *casula* is translated hearth for hearð. Hence may it not be inferred, that the þ and þ were introduced later than the date of the MS.? Or was the þ a letter of the heathen Runic alphabet, and for that reason was not admitted amongst the letters of the holy Roman church ?

61. The æ is divided into its compounds *a* and *e*, as in hefaen, ricaes, in which a long *a* seems to be implied. Mr. Thorpe, in his second edition, p. 22, follows neither Wanley nor Smith, having hefæn, metudaes, for hefaen, metudæs ; but in this, Smith also differs from Wanley, who puts mæcti for Smith's maecti.

62. The *c*, when it had the sound of *ch* was not yet changed into *h*, as in mæcti, drictin ; but in later times became mihte, dryhten.

63. We find here two forms of *heaven*, the one written with *b*, and the other with *f*, hefaen ricaes and heben ;* and in the *Vetus Jus Frisicum*, which is about four centuries older than the oldest laws written in Friesic, we have (Tit. iii.) thivbda for thiaftha, when the inscription is not from the hand of any Francic-Theotisc lawyer under Charlemagne.

64. The resolving of *a* into æ was not yet accomplished, we have fadur for fæder ; *Frs. feder, Asg. bk.* 2, *Ch.* 1. 389, 475, 612, contracted, *Frs. h.* feer.

65. The *g* in the termination of the infinitive had not yet undergone any change ; hergan *celebrare* was changed by Alfred into herian, and to supply the hiatus, replaced the *g*, and changed *a* into *ea*, making herigean.

66. The *a* was already changed into *e*, where the more modern A.-S. still retains the *a*, as in end, sue, scepen, for and, swa, scapen. This was, perhaps, something peculiar to the Northumbrian dialect, agreeing with the Friesic in scepene clather *made clothes*, (*Asg. bk.* 84), but not in and *and*, (*Asg. bk.* 1) ; nor in *Old Frs.* and *Frs. r.* sa *thus*. Later in the *Frs. l.* we find ende like the above. They probably pronounced the words thus, éand, snéa, scéapen.

67. The *a* changed into *e* was not yet gone into *i*, as mectig, but at a later period mihtig ; with æ, as in mæcti later mihte. Heliand has hêlag *holy*, *MS. Episc. Norwicensis* haleg, not yet halig ; on the contrary, Heliand mahtig, and of course *MS. Episc. Norwicensis* mectig. It further appears, from the exchange of *e* for æ, that æ had nearly the sound of *e*, and of course like the *Fr. ai*. In terminations we find also æ used for *e*.

68. The vowel has undergone a different change in the enclytic *gi*. *Moes. ga* produces the usual A.-S. *ge*, when pronounced broad and like a diphthong, *ge* becomes *gi* ; as, gidanc, gihnaes, for geþonc, gehwæs.

69. The Vowel in the terminations of words and in all syllables unaccented, is sounded as indistinctly as the short ĕ or *Heb.* sheva [:]. It is a proof that a dialect has some antiquity, when these unaccented syllables have not entirely lost a distinguishing feature. The *MS. Episc. Norwicensis* has ricaes, metudæs, astelidæ, moneymæs, tiadæ, for rices, metudes, astelide, moneymes, tiade ; and mæcti, drictin, for mæcte, dricten.

70. It is a principle in English pronunciation, that the vowel before *r* in terminations takes the sound of *u*, [Walker's *Pron. Dict.* § 98, 418]. In *MS. Episc. Nor-*

* Like *b* in *A.-S.* lybban *vivere*, *Asg. bk.* libba ; in *Frs. r.* libben *vita* ; *Frs. r.* libje *vivere*, and *A.-S.* lyfan *vivere* ; *Asg. bk*, 189, lif *life*.

wicensis we have, muldur, fadur, for muldor, fader. Before *u* the *a* is also changed into *u*, as foldu or foldum, middum, for foldan, middan.

71. The *a* was not yet resolved into *ea*, as ward, barnum, for wéard, béarnum; nor the *o* into *eo*, as scèp [*Old. Dut.* schóep; *Moes.* gaskop *creabat*] for gescéop agreeing with the present *Dut.* schiep.

72. The *e*, which has its origin in *i*, and was afterwards changed into *eo*, remained unaltered in heben, hefaen for heofon. It seems that *eo* has produced *e* in -fon, in the same manner as *æ* proceeded from *e*, and affords an instance of some assimilation of vowels in two succeeding syllables. I must add, however, that it is questionable whether the vowel of the latter syllable operates upon that of the former, or the former upon that of the latter. If the vowel of the former syllable depend upon that of the latter, then -faen and -fon were changed before he- and héo-; but if the latter upon that of the former, then he- and heo- before -faen and -fon. I do not lay much stress upon this observation, as languages in their most ancient state have not this kind of assimilation; it seems, however, to rest in the mind on the same foundation as alliteration, both being a feeling for rhythm. For whatever may be the assimilation of one syllable to another in the same word, the same relation one word has to another in two successive lines of poetry. This assimilation of vowels is called by German grammarians *umlaut*.

73. The *ia* being proper to the old Westphalian and Zelandic, undergo no change in tiadæ; the *i* being changed into *e*, the *a* ought to follow the impulse and pass to *o*, and make teode from teon *producere;* to hape tiath *in unum conveniant*, *Isq. bk.* 335; tya *ducere, Em. l.* 88; tioda *ducebat; Icel.* tiadi, *id.* The *Moes.* tiuhan *ducere;* tauch *ducebat;* hence the *Frs. r.* teach, taech, *Frs. l.* 79, 81: but there was once an *Old Frs.* imperfect tíade, as the *Dut.* tijde.

74. So *i* had not yet passed to *e*, nor *u* to *o*, in metudæs, later metodes.

75. The imperfect astelide was not yet contracted to astealde.

76. It is clear that the earliest languages consisted of single words, and that two separate ideas were expressed by two separate words; but, by being constantly used together, at last united in one idea and one word. The adjective, in this process, passing from adjectives, separately existing, to the first and specifying component of the word, loses the adjective termination, by doubling its accent on the principal vowel, and looks like an adverb or preposition compounded with a word.

Thus, on ealddagum *olim*, originally on ealdum dagum *olim; Dut.* eertyds, originally eeres tijds *in former times. Dut.* oudvader; *Ger.* altvater *a patriarch*, formerly oude vader, and alte vater. In the *MS. Episc. Norvic.* we meet with an instance in which the meaning of such a compound appears, but the grammatical form is not yet developed. The compound aelda barnum appears as two words, yet aelda is not in the *dat.* as it ought to be when separate, and it only requires the process of time to become one word aeldbarnum, the same as *Ger.* altvater. Aelda barnum does not signify *antiquis liberis*, but *children of old;* and thus it has the whole meaning of the compound, but only half its grammatical form. Alfred, finding the phrase a little antiquated, used eorðan bearnum *filiis terræ*. There could be no objection to the form, because, in Alfred's time, ealda-feeder, ealde-moder, and ealde-wita, were sometimes used for ealdfæder *avus*, ealdmoder *avia*, ealdwita *senior* ecclesiæ.

77. The pronoun we was omitted before scylun *v. mus*, precisely as the *Moes.* skulum *debemus, Lk.* xviii. 1.

78. In this word the *u* had not yet been changed into eo. From *Moes.* skulum was derived A.-S. scylun, the more modern scéolon.

79. As *a* had not yet gone over into *éa*, or *o* into *éo*, or *e* into *éo*, so also *e* had not yet been changed into *ea:* thus we find astelidæ for astéalde.

80. This comparison affords a few important deductions. As there appears to be no mixture of the dialect of the Northmen, the MS. must be of a date anterior to their conquest of Northumberland, which agrees with the statements of Wanley.

81. In it we find also many analogies with cognate languages not apparent in the writings of Alfred, and this affords a further proof of the antiquity of the MS.; for we have already observed, that the resemblance of languages is greater in proportion to their age, and, on the other hand, that dialect differs most which has most diverged from the parent stock.*

82. The development of the diphthongs *ea* and *eo* from simple vowels, was the result of nearly two centuries between the date of the *MS. Episc. Norvic.* and the time of Alfred; for no one, I believe, will pretend that the simple vowel in these instances was a dialectic variation peculiar to Northumberland, as these diphthongs are still distinctly pronounced there, like *death* in Yorkshire. The diphthong was of course developed in the north, as well as in the south of England. If we now go back still further, from the time of the *MS. Episc. Norvic.* to the descent of the Anglo-Saxons on Britain, [from 737 to 449,] and if we suppose that during this period the cognate languages approached nearer to the *A.-S.* in the same proportion as they did from Alfred to Cædmon, then indeed we have a clear conception how all these tribes of Jutes, Angles, Saxons, and Friesians, whose languages some centuries later were quite unintelligible to one another, could, at their departure from their native shores to Britain, as men of one speech, unite in council and action.

83. This comparison implies further, that the peculiarities by which the A.-S. is distinguished, relate to the state in which this tongue has come down to us.

84. I have nothing more to add about the Mœso-Gothic, to what I stated in the fourteenth and fifteenth paragraphs. The peculiar character of the A.-S., as distinguished from the Mœso-Gothic, would for the most part be removed, if we could trace the A.-S. to the time of the Mœso-Gothic, about the middle of the 4th century. The means of comparison are greatly increased by the exertions of Angelo Mai, Count Castiglione and Massmann.† The stores within the reach of Junius were exhausted by him, for comparison with the A.-S. in almost every word of his Glossarium Gothicum, in many articles of his Etymologicon Anglicanum, and in his other Dictionaries, still sleeping, to the common shame of the English and Friesians, in the Bodleian Library, Oxford. The first that made a classification and comparison of the Gothic languages was Lambert ten Kate, a Dutchman. The foundation laid by him has more

* § 11. † See VII. 7—11.

recently been greatly extended by the unwearied toil of Rask and Grimm. I need not boast that I have done the same, for it requires no genius—the labour is purely mechanical. Some will present you with the oldest form of a word, but this is not right, when it has to be compared with a subsequent and more advanced development. For my part, I shall not hesitate to avail myself of the labours of my predecessors, and to cite parallel words in different cases and times, when I think it does not affect the vowel or consonant to be compared.

85. I do not know any A.-S. scholar, who has instituted a comparison between the Anglo-Saxon and Friesic so minute as their near relationship claims. Some did not see the force of the comparison, and all wanted materials. A brief account of the materials I have used may not be uninteresting.

86. The *Asega-bôk*,* the book of the judge, contains the laws of the Rustringian Friesians located around the gulf of the Jade, as far as the southern banks of the Weser. Its date may be about A.D. 1212-1250.

87. *Littera Brocmannorum*,† the letter, *i.e.* the written law of the Brôcmen, Friesians bordering on the sea in the western part of East-Friesia, [*Dut.* Oostvriesland]. Its date is reckoned between A.D. 1276 and 1340.

88. The *Amesga-riucht*,‡ the code of the country of the Ems, containing registers of the mulcts for the Friesians situated about the eastern banks of the Ems, A.D. 1276-1312.

89. The *Keran fon Hunesgena londe*,§ [*Dut.* Het Hunsingoër landrecht,] the statutes of the country of Hunsingo, A.D. 1252, revised and corrected, but as to their origin of a far earlier date. This most remarkable monument of Friesian antiquity is published in the *Verhandelingen van het genootschap pro excolendo jure patrio*, tom. ii. Groningen, 1778, but in a manner so negligent, that I deem it matter of great danger for a critic to cite words from this edition. I, however, entertain the pleasing hope, that this defect will soon be redressed by one of my friends, who intends to publish a second edition, founded on an excellent codex within our reach, as soon as the literary public feel inclined to defray the costs of the press.

90. *Jeld and botha*,‖ the value of the money and the mulcts, to be

* Asega-buch ein Alt-friesisches gesetzbuch der Rustringer, herausgegeben, übersetzt und erläutert von *F. D. Wiarda*, Berlin, 1805.

† Willküren der Brockmänner eines freyen Friesischen volkes, herausgegeben von *F. D. Wiarda*, Berlin, 1820.

‡ Het Emsiger landregt van het jaar, 1312. Leeuwarden, 1830, published by *Mr. Hettema*.

§ Verhandelingen ter nasporinge van de wetten en gesteldheid onzes vaderlands door een genootschap te Groningen, pro excolendo jure patrio, tom. v. Groningen, 1773-1828.

‖ Groot placaat en Charterboek van Vriesland, verzamelt door *G. F. Baron* thoe Schwartzenberg en Hohenlansberg, 5 vols. folio; Leeuwarden, 1768-1793. The pages 59—161, containing a catalogue of the ecclesiastical estates in Friesia, made up by order of Charles V. though already printed, are suppressed in the 3rd volume, and replaced by other materials. A great number of the estates, after the Spanish revolution, having fallen into unjust hands, it was feared that the publication would be an inducement to endless curses and persecutions against the aristocracy. The 6th tome is also printed, but not yet published, for the greater part of the copies was burnt during the disorders of the French Revolution.

observed in several parts of the country of Friesia, forming a part of the present kingdom of the Netherlands. This piece is of A.D. 1276, and published in the Groot placaat en Charterboek van Vriesland, tom. i. p. 97, together with a great many little records of latter times in the Friesian tongue.

91. The most complete system of Friesian laws,* though of a more recent date than the foregoing, is contained in the *Old Friesian Laws*, published by two eminent Friesian lawyers, *P. Wierdsma* and *Brantsma*, whose commentary bears witness to the depth and extent of their erudition. The laws in this collection, as well as those found in the Charterboek, had force chiefly within the limits of the country of Friesia in the Netherlands.

92. To the same country belongs also the collection of charters dispersed in the history of its capital Leeuwarden, by Gabbema.† They are all of a recent date, when the Friesic was about to be disused in public charters. In the enumeration of these laws and records, I have descended from the north to the south, beginning at the Wezer and ending at old Friesia, situate at the mouth of the Rhine. But let us now ascend still higher, beginning with the Friesians conterminous with the Angles.

93. Friesic is still spoken in a tract of country bordering the coast of the German sea, in the district of Bredsted, dutchy of Schleswig. It is strongly tainted with Danish; but a corn-merchant of my native village, [Friesia, part of the Netherlands,] on going there to buy rapeseed, was not a little surprised that he and the peasants could understand each other in their respective mother-tongues. The late Reverend N. Outzen has left a glossary of the Friesic dialect, which for some years has been in the press, at the expense of the Royal Society of Copenhagen. The first eighty-eight pages, which were intended for me by my friend the late Professor Rask, and sent to me through the courteous attention of Professor Rafn, have fully convinced me of the identity of this dialect with the other branches of the Friesic.

94. Of the language of the Ditmarsian Friesians, and those living between the Elbe and Wezer, nothing remains. Their long and obstinate struggle against the aggressions of the Danish kings, Bremish bishops, or dukes of Oldenburg,‡ terminating with the extinction of their liberty and language, has long since effaced the last trace of the Friesian tongue and nationality, and destroyed the MSS. of their ancient laws.

95. A more lucky fate was allotted to the land between the Wezer and

* Oude Friesche wetten met eene Nederduitsche vertaling en opheldernde aantekeningen voorzien. Part I. Campen en Leeuwarden, 1782. The Preface and Part II., though prepared by the publishers, were lost after the death of Wierdsma.

† Verhaal van de stad Leeuwaarden-beschreeven van *Simon Abbes Gabbema*, Franeker, 1701.

‡ U. Emmius, Hist. Fries. 145, 588, &c. Wiarda, Ostfrisische geschichte, I. 202.

the Ems. The latter subjugation of this country has caused the preserving of a single codex of the Asega-bòk in the archives of Oldenburg. I here give a specimen of its language.

Thit is thet twintegoste londriucht. Sa hwersa northmann an thet lond hlapath. and hia enne mon fath. and bindath. an ut of lande ledath. and eft withir to londe brangath and hini ther to twingath thet hi hus-barne. and wif nedgie. and man sle and gadis hus barne. and hwed sa hi to lethe dwa mi. alsa hi thenne undflineh ieftha lesed werth. and withir to londe kumth. and to liodon sinon. sa willath him tha liode thing to seka. and sinne opa werpa[a] truch thet ginte[c] morth ther hi er mith tha witsingon[d] efrenuth[e] heth. Sa mire thenne afara thene warf gunga. and iechta mire tala. enne eth hach[f] hi thenne opa tha heligon to swerande. thet hit al dede bi th're nede. alsa him sin hera bad. ther hi was liues. and lethana[g] en unweldich mon. Sa ne thurnon[h] him tha liode ne frana. to halda seka ni sinna truch thet thi frana ne muchte him thes fretha[i] waria.[j] thi skalk[k] skolde dwa alsa him sin hera bad trueh thes liues willa.—*Asega-Bôk*, p. 97.

This is the twentieth landright (law). When any Northman leaps on the land (*shore*), and he takes a man, and binds and leads (*him*) out of the land, and brings (*him*) after (*wards*) again to the land (*ashore*) and forces him to this, that he burns houses and violates wives, and slays men and burns God's houses, and what he may do to harm, (A.-S. laðe.) When he then flees away or is loosed, and again comes to land, and his lede [b] (*is restored to his land and kindred*). If then the court of justice of the people will seek him (*prosecute him*), and his relations intend to charge him with the horrible murder which he has ere (*formerly*) framed (*committed*) with the pirates; he may then go (*appear*) before the court, and he may tell (*confess*) known and proved facts; he ought then to swear an oath by the saints, that he did it all by need (*force*), as his lord bade him, because he was a man not wielding his life (*body*) and members. In this case, neither the lede (*people*), nor the king's attorney, nor his relations, are allowed to seek him (*harass him*) with fetters, through (*because*) that the attorney might not (*was unable*) to secure him his safety. The servant should do as his lord bade him through will of the life (*for the sake of his life*).

[a] A.-S. weorpan, werpan, *jacere*.

[b] Lede *people*, *Jun. Et. Angl.*

[c] ginte Wiarda translates *yonder*. I deem it to be *horrible, tremendous murder*, which agrees with the Low-Saxon version of the Asega-bók, which has *great, enormous murder*. This word is connected with the A.-S. ginian, of course *yawning, enormously vast, horrible*. In this way, the English adj. huge *vast, great even to deformity*, explains the meaning of *Icel.* ugr *terror*, whence ugly; of A.-S. oge, whence *Frs. r.* [onw lik] onjouwlik *horrible*, all derived from the idea of wide vastness, still apparent in *Moes.* auhn, *Swed.* ogn, ugn.

[d] A.-S. wicing *pirata*. The *c* by the Friesic and English being changed into *tsh*, wicing becomes witsing. Thus *A.-S.* cerene, *Frs. r.* tsher'ne or tsjerne, *Eng. churn*. Sometimes the *Frs. r.* retains both forms with some shade of the signification: *Frs. r.* kâtje *to talk*, but tsjatterje *to chat, chatter*. From A.-S. cidan, properly *to make a noise as an inharmonious bird*, and hence *to quarrel*, the *Frs. r.* has only tsjitte *to make a noise as quarrelling sparrows and women*. The original signification, now lost in English, was very well known in the old English. "The swalowes *chyterid* and songe."—Golden Legend, I. 193. *Frs. r.* De swealen tsjittene in songen.—It is dubious whether wicing is to be derived from wic-cing *sinus* vel *ripæ unde insidiabantur pirata, rex*, or from wig-cing *the king of slaughter*.

[e] *A.-S.* fremad. Wiarda not knowing this Anglo Saxon word, deems *efrenuth* to be spurious; for this word does not occur elsewhere. This instance may teach us how easily the most difficult words are explained in Anglo Saxon and Friesic, when aided by each other.

[f] Alt *possidet*, proprie, *vinctus est*, of the verb agan.

[g] *A.-S.* liða.

[h] The Anglo-Saxon has the Friesian form in this verb thurfon.

[i] *A.-S.* friðian *protegere*, frið *pax*.

[j] *A.-S.* warian *cavere*.

[k] *A.-S.* secale *servus*.

96. Let it be remarked, that the *u* having the power of *ou* in *Fr.* doux, or *Eng. cube*, is changed by the *Frs. v.* into *o ;* undflinch, unweldich, mucht, truch, gunga, are now pronounced *ontflyucht, onweldich, mocht, troch, gonge.*

97. Brocmen kiasath thet to enre kere[a] thet ther nene burga and mura[b] and nannen hach sten hus ne mota wesa bi achta mercum. and hoc redieua thit naud ne kerth and efter naud ne dele leith. sa geie[c] hi mith achta mercum and mitha huse wit[h]liude. hine skiriene[d] fon. and werther aeng mon [h]agera sa tuelef ier[d]foda hac[h] andre[c] tinke, and wasa welle makia enne szelure sa mot hi ne makia vr tua feke.[f] ief hi welle. andre thinke. and makath aeng otheres sa geie hi mith achta mercum,[g] thi ther otheres werceth. and tha nya redieua skelin hit onfa,[h] efter tham ther tha erra[i] thene frethe vt kethe[j] bi alsa denre geie. Stenslek[k] hwile efter al tha londe buta munekum and godes husen bi alsa denre geie.—*Statutes of the Brocmen*, p. 130.

Brocmen choose (*made*) this to a statute, that there no borough (*castle*) and wall, and no high house of stone must be by (*the mulct*) of eight marks: and whatsoever rede-giver (*counsel, judge*) hinders not this, and after (*being built*) lays not (*pulls*) down, he may atone for it with eight marks, and with the house with (*the*) lede (*people*), unless he clears himself. And turns (*builds*) any man higher than twelve earth-feet (*a measure*) high to the roof, and who will (*intends to*) make a cellar, he must not make over (*above*) two stories. If he will (*intends*) to the roof and makes any (*thing*), otherwise let him atone for it with eight marks, who works otherwise. And the new judges shall accept it after the former (*judges*) have proclaimed the peace (*this statute for the public security*) by the mulct mentioned. Let stone-cutting cease through all the land, but (*except in building*) monks' and God's houses by the mulct mentioned.

98. From this example it may be seen that the text is corrupt, and cannot be cited without employing some criticism. It suffices, however, to show the extreme jealousy of a free people for their liberty, so as even not to allow the building of a house of stone, or of more than two stories above a cellar, that the possessor might not thence annoy his countrymen, and use his house as an instrument of tyranny. Building their churches alone of stone, they fortified them at the same time, together with the surrounding parishes; and this forming a single connected stronghold, they retired there after the loss of a battle, and defended at the same moment the two dearest possessions of mankind, their liberty and their altars, against the insults of oppression. It is for this reason that Friesland does not offer any ruins of castles of the middle age to the eye of the antiquary, which are of so frequent occurrence on the borders of the Rhine and almost in every part of Europe. They still retain their ground, name,

[a] *A.-S.* curan *eligere.*
[b] *A.-S.* mur *murus.*
[c] *Icel.* geigr *offensa, clades.*
[d] *A.-S.* scir *purus.*
[e] An *there.*
[f] *A.-S.* fæc *spatium.*
[g] *A.-S.* meare *moneta quædam.*
[h] *A.-S.* andfon *accipere.*
[i] *A.-S.* ærra, æra *prior.*
[j] *A.-S.* cyðan *notum facere.*
[k] *A.-S.* stæn *lapis*, slæge *ictus*, sleege *malleus major. Frs. v.* slei *malleus major ligneus.*

language and national character, the only remnant of Friesian antiquity unknown to the travelling antiquary, whose eyes are attracted by the more glaring objects of old walls, palaces, tombs, and castles. It is most likely that we are indebted to these statutes for the absence of any vaulted cellar in Friesia. What castles there are, owe their origin to the fatal internal wars of the Schieringers and Vetkopers in the 14th and 15th centuries. The Friesians, however, stood not in want of cellars as they do not like any salted vegetables, or vegetables at all; flour, peas and beans, salted meat in the winter, and some fresh in summer, being their ordinary food, they do not lay up any provisions. I speak from the experience of my own childhood, when every one, in winter as well as summer, daily bought what he wanted, and a single cellar was amongst the curiosities of the village and its neighbourhood.

99. § VI. Ther ne mot nen mon siner wiwe god wrkapie[a] er thet hia kinder[b] to hape[c] tein[d] hebbath.—*Amasga-rucht*, p. 59.

There must no man sell the goods (bona *possessions*) of his wife before they have reared children.

§ LXV. Hvasa[e] amen vnscheldigen mon feth sunder ther rediewe willa sa breckt hi en grat mere anda alsa ful to bote.[f]—p. 84.

Whoso arrests an ungnilty (*innocent*) man without the will (*authority*) of the judge, he so breaks (*forfeits*) a great mark (*to the judge*) and as much to the injured person.

§ LXXI. Ther ne mey nen munik nene erfnisse ieftha lawa fagie alsa hi biiewen is fon feider noch fon moder, fon suster noch fon broder noch fon sine friundem; nen god wither ernie[g] ther hi innath[h] claster brocht heth ieftha inna claster wunnen heth.—p. 89.

There may no monk, as he is withdrawn (*from the world*), fetch (*accept*) an inheritance or leavings (*bequests*) from father or from mother, from sister or from brother, or from his friends; (on the contrary) also let nobody give, by way of legacy, any possession he has brought into (*won in*) the cloister.

100. Let us now pass over the Ems in the northern part of the kingdom of the Netherlands, called the province of Groningen [en de Ommelanden], containing close to the sea the district of Hunsingo.

Prima Petitio.

Thet is thiu forme kest end' thes kenenges Kerles jeft end' riucht alra[i]

This is the first statute and the gift of king Charles, and the right of all

[a] *A.-S.* ceapian *emere et vendere*; *Frs. v.* kéapje *emere*, forkéapje *vendere*, here wrkapie.

[b] *A.-S.* cenned *natus, productus*, contracted to cen'd, kind *child*, like bearn *filius*, from beran *ferre utero*, hio kenneð *or* bereð sunu *pariet filium*. *R. Mt.* 1, 21.

[c] *A.-S.* heapum *by troops*; to hape *in a single heap*, i. e. *together*.

[d] Tia *producere*, part. tegen, contr. tein *productus*; *A.-S.* teon *ducere*, part. tegen *vel* togen.

[e] *A.-S.* swa hwylcman swa *quicumque homo*.

[f] Bote, *A.-S.* bote *reparation* [*of the harm*] *to the injured person*. But *A.-S.* brecan *to break*, relates to the breaking of the law, and indicates the mulct to be paid to the representer of the law, the judge.

[g] *A.-S.* yrf, erf, *pecus, bona, hæreditas*. [h] Inna ith.

[i] Hwelic, contr. *A. S.* hwele, *omnium hominum quisque*, alra monna hwelic.

Fresena thet alra monna hwelic and sine gode bisitte[a] alsa longe saret[b] unforwerkat[c] hebbe.—p. 2.

Friesians, that every one occupies his possessions as long as he has not forfeited them.

Decima Petitio.

Thet is thiu tiande kest thet Fresan ni thuren nene hereferd[d] firra fara sa aster tore[e] Wisere and wester to tha Fli be thin thet hia hira lond bihelde[f] wither thet hef[g] and wither there hethena here. Tha bed thi kenenk Kerl thet hia firra tha hereferd fore aster til Hiddes[h] eckere ande wester til cincfallum.[i] tha bihelden hit tha liude wither thene keneng thet hia nene hereferd firra fara ne thorste sa aster til there wisere and wester to tha Fli. truch thet sa scelen alle Fresa fon tha North liudem fri[j] wesa.—*Keran fon Hunesgena londe*, p. 6.

This is the tenth statute, that the Friesians need not follow a campaign further eastward than to the Weser, and westward to the Flie; that they may hold their land against the sea, and against the host of the heathens (*Northmen*). Then king Charles bade that they should fare (*follow*) the campaign further eastward to Hitsakker, and westward to Sinkfal. Then the people maintained their right against the king, that they needed not fare (*follow*) the campaign further eastward than to the Weser, and westward to the Flie. Through this all Friesians shall be free (*protected, secured*) from the north.

101. Over the river Lauwers, now but a brook, we pass into Old-Friesia, properly so called.

Old-Friesian Laws.	*Country-Friesian.*	*English.*
Dat oder landriucht is. hweerso dyo moder her kyndes eerwe foerkapet, jefta foerwixled[k] mit her fryonda reed eer dat kind[l] jerich is; als hit jerich se likje hiin di kaep so halde	Dat óare lóan-riúchtis: hwersa dy móar[m] hjar berns erfscip forkéapet of forwixelt mei hjar fréonen ríed foár 't it bern jirrich is; as it jirrich is, liket[n] him dy kéap, sa halde hy	The other land right is: whenever the mother sells the inheritance of her child, or exchanges (*it*) with rede (*counsel*) of her friends (*kindred*), before the child is of age; when

[a] *A.-S.* besittan *possidere.* [b] Sa er het.

[c] *A.-S.* wyrean *facere.* *A.-S.* forwyrean *faciendo perdere, amittere, muletari.*

[d] *A.-S.* here *exercitus*, fere *iter.* Thus the *A.-S.* heregang *irruptio*, faran *ire.*

[e] To there. [f] *A.-S.* behéaldan *custodire.*

[g] *A.-S.* ofer héafo *super mare*, Beow. Ed. Kemble, 1833, p. 171.

[h] A little town or village near Danneberg, close to the Elbe—at present, Hitzaeker.

[i] Sinkfal close to the mouth of the Schelde. See Van Wijn and Siecama, cited § 36. It is now called *het Zwin* and *het Hazegat.*

[j] Friðian *protegere.*

[k] The word wixelje, whose theme wix or wex, is obvious nearly in all kindred dialects; it sounds in *A.-S.* wrix. *A.-S.* wrixian *permutare.* The Scots, however, use to *whissle.*

[l] Kynd is unknown in the Country-Friesic, as in the *A.-S.* and Eng.

[m] Móar is now used in contempt, or to indicate the mother of a beast. The term equal to mother is *mem.*

[n] Lykje and *A.-S.* lician are neuter verbs with the regimen of a dative, like the Lat. in placet mihi, mannum lycað *hominibus placet.* In English, the neuter signification has nearly degenerated into the active; for *to like* signifies more to approve with preference, than to please.

hitten[a] ende liker[b] him naet so fare hit[c] oen syn ayn eerwe sonder stryd ende sonder schulde.

So hwaso dat kind bifinght jefta birawet op syn ayn eerwe so breekt hy tyen lyoedmerck ende to jens dine frana[d] dat sint XXI schillingen: ende alle da lyoed agen him to helpen ende di frana, dat hy comme op syn ayn eerwe, deer hy eer bi riuchta aechte: hit ne se dat hioet[e] seld habbe jef seth, jef wixled truch dera tria haudneda een, deer hio dis kyndes des lives mede hulp. Dyo forme need is: hweerso een kynd jong is finsen ende fitered noerd wr hef, jefta suther wr birgh,[f] soe moet dio moder her kyndes eerwe setta ende sella ende her kynd lesa ende des lives bihelpa. Dioc oder need is jef da jere diore wirdet ende di heta honger wr dat land faert ende dat kynd honger stera wil, so moet dio moder her kyndes eerwe setta ende sella ende capia her bern ku[g] ende ey[h] 't him, in lykke er him net sa farre hy it óan syn ein erfscip sonder striid in sonder scild.

Hwasa it bern befúcht of bestelt op syn eigen erf sa brekt hy tsjien ljomerk in tsjin de frana binne dat iénintweintich seeljen, in al de ljo hawwe de frana in him to helpjen, dat hy op syn ein erf komt der 't him eren nei riúchten takaém, as it net is dat hja it forkoft het, of forset, of wixle troch ién fen de tryë haédneden, der hja it berns libben mei holp. Dy eerste need is: hwersa ien bern jong is finsen in fitere nóard oer sé of suwdlik oer berch, sa mat de móar hjar berns erfscip forsette in forkéapje, in hjar bern losse in it libben beholpje (bewarje). De óare need is: as de jirren djoer wirde in de hjitte honger oer it lóan fart in it bern fen honger stjerre wol, sa mat de móar hjar berns erfscip forsette in forkéapje, in kéapje hjar bern ky[i] in eikes (sciep) in kóarn der me he is of age, likes he the bargain, let him hold it (*to the purchaser*), and does he not like it, let him fare (*enter*) on his own inheritance without strife and without debts.

Whoever fights or bereaves the child on his own ground, he forfeits ten ledemarks (marks to be paid to the people as wronged), and to the king's attorney[d] the mulct is XXI shillings; and all the lede (*people*) ought to help him and the king's attorney, that he may come to his own inheritance, which he owned before by right; unless she has sold, or set (*pawned*), or exchanged it through one of the three head needs (*necessities*) by which she helped the life of the child. The first need is: whenever a child is made prisoner and fettered[j] northward over the sea, or southward over the mountains, the mother must set (*pawn*) and sell her child's inheritance, and release her child and save its life. The other need is: if the years become dear, and sharp hunger goes over the land, and the child will starve[k] of hunger, then the mother

[a] Hi it him. [b] Like er. [c] Hi it.

[d] From *fra*, properly the first, fréa *dominus*, and frana *the lord, i. e.* the king's attorney in the court of justice; summus, princeps, *i. e.* judex populi, § 48.

[e] Hioe it, elfer hjoe it. [f] *A.-S.* beorh, byrg *collis, arx, civitas; borough.*

[g] Ku *cow.* Of ku pl. Lf. 91, 93, 152. *A.-S.* eu, *cow*, pl. eu, gen. euna.

[h] *A.-S.* Eowu *ovis matrix; ewe.*

[i] Kou *cow*, pl. ky; *y* sounds like *e* in *me*, or like the Dut. *ij* in *mij*. [j] *A.-S.* feter *pedica.*

[k] Starve is not to be derived from *Dut.* sterven *to die*, but from *Ic.* at starfa *laborare, ærumnis premi.* For to starve, is to suffer all sorts of misery, in use chiefly that of hunger; for this reason *starveling*, properly *ærumnosus*, is used in the sense of *hungry, lean, pining.* Lye has stëarfian without authority; but steorfa *pestis* is in Lup. I., where Lye properly cites the English phrase, A starfe take you, *te pestis perdat. Dut.* sterven *to die*, is not the first, but the second meaning.

ende coern, deerma da kinde des liues mede helpe. Dyo tredde need is: als dat kynd is al stocknaken[a] jefta huuslaes, ende dan di tiuestera[b] nevil[c] ende calda winter oencomt, so faert aller manick oen syn hof[d] ende oen syn huis ende an waranne[e] gaten, ende da wylda dier seket dyn holla baem ende der birgha hly, aldeer hit syn lyf oen bihalda mey; sa weinet[f] ende scryt[g] dat onjeriga kind ende wyst[h] dan syn nakena lyae ende syn huuslaes ende syn fader deer him reda schuld to jenst dyn honger ende winter nevil cald dat hi so diepe ende dimme mitta fiower neylen is onder eke ende onder it bern mei yn 't libben helpt (halt). De tredde need is: as it bern alleheel stóaknéaken of huwsléas is, in den de tsjústere nevel in de kalde winter óankomt, sa fart (tsjocht) alle man yn syn hóaf in yn syn huws in yn warjende gatten, in de wylde djier siikje de holle béam in de lyte fen de bergen, der it syn liif yn behalde mei; sa weint in scríemt it onjirrige bern in wiist den syn néakene léa in syn huwsléazens, in syn faer, der him rede scoe tsjin de honger in de winter-nevel-kalde, that hy sa djip in dimster (tsiúster) mei de fjouwer neilen onder de iik in onder de ierde is besletten in bemust set (*pawn*) and sell her child's inheritance, and buy her child cows and ewes and corn, wherewith the life of the child is helped (*preserved*). The third need is: when the child is stark-naked, or houseless, and then the dark fog and the cold winter come on, when every man fares (*enters*) his house and its appurtenances, and lurking holes, and the wild deer (*beasts*) seek the hollow beam (*tree*) and the lee[i] of the mountains, where it may save its life; then moans and weeps the minor child, and shows his naked limbs and his being houseless, and [points at] his father, who should provide for him against hunger and the

[a] *A.-S.* stoc *stipes, truncus; stock.*

[b] *A.-S.* þéoster *dark.*

[c] *A.-S.* newelnys *nubes.*

[d] *A.-S.* hôf *domus, spelunca.*

[e] *A.-S.* warian *to defend*, wariande, by assimilation, waranne, part. pres. act. *defending* Wara, inf. Sch. 103, a. *to defend.* The first stronghold was an enclosure, and the root of the signification of the verb is in *A.-S.* wær *septum.* Wera or wer *hedge, fence*, Lf. 204.

[f] *A.-S.* Wanian *plorare.* Weine is in *Frs. v. to moan like a sick man*, sc. *to croon.*

[g] Likewise seria *to weep*, from *Icel.* kria *quæri; Icel.* at krita *minurire*, or rather from *to cry*, also *to scream: Frs. v.* scrieme *to weep*, from *A.-S.* hreman.

[h] *A.-S.* wisian *to show*, obvious in *weather-wiser.*

[i] The root *hle* and *le* exists in *A.-S.* hligan: þe þec men hligaþ *which incline thee to man;* where the reading of hnigaþ for hligaþ is to no purpose at all, *Cd.* 235, 25, *Ed. Thorpe.* The Icelanders have the same root in their hlickr *obliquitas, curvamen.* To this is perhaps also related *A.-S.* ligan, *(inclinare) cubare, jacere, (tegere) mentiri. Moes.* hliga *tabernaculum*, shows that the aspiration originally belonged to *Moes.* ligan *jacere.* The other form, *Moes.* laugnjan, nearly equivalent to *Goth.* liugan *(tegere) mentiri et uxorem ducere*, whence *A.-S.* leogan *to lie*, signifies to hide and to deny, in which the same transition of the sense is observable. In the same manner, *A.-S.* þacian *tegere*, and *Moes. Gott.* thahan *tacere.*

The second form is furnished with a *d* in *Icel.* at hlida *inclinare, cedere, obedire*, from *Icel.* hlíd *devexitas vel latus montis*, whence also *Dan.* en fjeldlie. Lida, besides the *h*, takes also *s* and *g* in to slide and to glide, *per derexa labi.* To cover by inclining, hence *A.-S.* hlid *covering, potlid; Ems. Land.* 8, 82. hlid *eyelid; Frs. v.* éachlid, lid *potlid; Icel.* hlid *ostium, porta (the cover of the entrance).* The Goths had likewise this form in their hleithra *a tent.*

I return to *le* without a final consonant, *A.-S.* hleo *covering, shelter, refuge; Ab.* 86, *place sheltered from the wind. The lee side, Dut.* de lij (a sea term) *the side of the ship not exposed to the wind.* As the sailor must determine the situation of surrounding objects from the relative position of his vessel, the coast opposite to his lee-side is called by him the lee-shore, though it is the shore towards which the wind blows, and necessarily must blow. The sailor does not regard the position of the shore as to the wind, but as to the sides of his vessel, and lee in this phrase denotes too, *calm, quiet.* I was induced to make these remarks to silence an objection of Dr. Jamieson, who concludes, from the signification of lee-shore, that lee, *Scot.* le, cannot be *sheltered from the wind*, and derives the word from *Icel.* lá, lea. See Todd's Johnson in loco, Jamieson in loco.

da eerda bisloten[a] ende bitacht;[b] so moet dio moder her kindes eerwe setta ende sella, om dat hio da bihield[c] habbe ende biwaer also lang so hit onjerich is, dat hit oen forste ner oen hoenger naet forfare.[d]

ditsen; sa mat de móar hjar berns erfscip forsette in forkéapje, om dat hja it opsicht het in de bewæring sa lang as it onjirrich is, dat it óan fróast of óan honger net forfarre (forreisgje, stjerre).

wintry fog-cold, that he so deep and dim (*dark*) is locked up and covered under the oak and under the earth with four nails (*spikes to fasten the coffin*): so the mother must set (*pawn*) and sell her child's inheritance, since she has the keeping and guarding as long as [the child] is under age, that it dies not from frost or from hunger.

102. Let us now pass over the Zuiderzee, formerly the northern outlet of the Rhine, and by the irruptions of the German ocean enlarged to a mediterranean sea. The Friesians living on that side were ever the object of the tyranny of the Dutch counts, [Hollandsche Graven,] and after a furious struggle of three hundred years, in which their love of freedom and undaunted bravery recalled the days of Greece, they were at last subdued by the united forces of the Count and Emperor. Political power, assisted by the influence of the priests, soon triumphed in spoiling their national language and character. The country is, however, in some maps still marked Westfriesland, now called Noordholland; and when at Amsterdam you pass the Y, a narrow water separating this town from Westfriesland, you perceive distinctly that you are amongst another people. The peculiarities of Zaandam, Broek, and other villages by which the inhabitants of North Holland are distinguished from other Dutchmen, are too well known to be recorded here. I will only mention the particular, that the peasants of Waterland spoke Friesic till the middle of the 17th century.

103. We pass from North to South Holland. As we proceed and approach nearer to Sincfalla, (now the *Swin* or *Hazegat*, on the left side of the mouth of the Scheld,) the ancient southern border of Friesia, we find the Friesians, who were thinly scattered along the coasts, were the earlier blended with their more powerful neighbours. Nor are any traces of their tongue and character to be found, except in a few names of villages. It, however, deserves our attention, that the Flemish tongue

[a] Read bisletten, part. præt. pass. of the verb bislúta *to enclose*. Hence the *Swed.* to slott *to bolt*. The root is *Moes.* and *A.-S.* lukan *to close*, preceded by the sibilation.

[b] Bitekka *to cover*, bitacht *covered*. *A.-S.* þeccan *to cover*, þéaht *covered*. Hence takere *the case which covers and holds the feathers of a bed*. Takeres jefta *the sum paid by the bride to her brother-in-law for ceding her his half in the bed of her man*, *Frs. l.* 29. The Dutch in full *beddetijk*, and by ellipsis *tijk*, like the Eng. *tick*; *Frs. v.* teek, from *A.-S.* þecan. It is singular that the *Eng.* thatch, and the *Frs. v.* tek, have passed both in the special signification of *straw laid upon the top of a house to keep out the weather*.

[c] *A.-S.* behéoldan *custodire, despicere*; *to behold*. The *Frs. v.* have behalda *to keep, to have*; but not in the signification of *to view*.

[d] *A.-S.* forfaran *perire*, compounded of for and faran *to go*, as perire of per and ire.

now in use in that part of Belgium, bordering the scuthern frontier of Friesia, has retained a great many Friesian forms of words.

104. It is for the third time that I return to Jutland, to investigate the relics of the Friesian tongue, still existing in some dialects.

105. The remains of the Friesic on the western coast, conterminous to that of the Angles, have been mentioned, § 93.

106. East-Friesia, lying between the Ems and the Jade, has forfeited all its claims to Friesian nationality. About the end of the 17th century, the people still spoke Friesic, though greatly corrupted by broad Low-Saxon. I am in possession of the celebrated *Memoriale Linguæ Friesicæ*, exhibiting the state of this language in 1691, composed by Johannes Cadovius Muller, the clergyman of Stedesdorf.

107. On the east side of East-Friesia, lies a small tract of country enclosed by the Ems and the Lee, which from its marshy ground is inaccessible during several months of the year; it is called Sagelterland, or Saterland, where Friesic is still spoken. In this retired spot, which has no way of access, and offers no allurements to strangers in hopes of gain, many thousand words represent the true sounds of Friesian speech.

Amongst these many bear a striking resemblance to English words, not apparent in the present Country-Friesic. For instance, *Sagel.* ji; *Frs. v.* ja; *Eng.* yes; *A.-S.* gise. *Sagel.* jier; *Frs. v.* jier; *Eng.* year; *A.-S.* géar. *Sagel.* liddel; *Frs. v.* lyts; *Frs. h.* lyk; *Eng.* little. *Sagel.* noase; *Frs. v.* noas; *Eng.* nose; *A-.S.* nose. *Sagel.* queden; *Eng. imperf.* quoth; *A.-S.* cweðan. *Sagel.* slepen; *Frs. v.* sliepe; *Eng.* to sleep. *Sagel.* two; *Frs. v.* twa; *Eng.* two; *A.-S.* twa. *Sagel.* fiaurtin; *Frs. v.* fjirtjin; *Eng.* fourteen: and as to the shades of signification in such words as *Sagel.* miede *meadow; Frs. v.* miede *hayland.* Saterland, forming part of the kingdom of Hanover, has the same king as England.

108. We lastly enter Friesia, properly so called, which is surrounded on the north, west, and south, by the Zuiderzee, forming almost a peninsula, and frequented little by strangers, unless it be for the sake of commerce. Here the Friesians have manifested their national feelings; here Tacitus and his contemporaries fixed their residence; here the Friesians dwelt in past ages, and, through all the vicissitudes of time, here they remain to the present day. It is for this reason that the French geographer observes: "Dixhuit siécles ont vu le Rhin changer son cours et l'ocean engloutir ses rivages; la nation Frisonne est restée debout comme un monument historique, digne d'interesser egalement les descendans des Francs, des Anglo-Saxons, et des Scandinaves."* This country bears the simple name of Friesia [Friesland], which has continued unaltered through all ages, and was respected even by Napoleon himself, who altered all other names. The surrounding parts are named according to their relative position with regard to this centre; hence the name of East-Friesia between the Ems and the Jade, and West-Friesia on the opposite coast of the Zuiderzee.

* Précis de la Geographie Universelle, par M. Malte-Brun, tom. i. p. 344, Paris, 1810.

109. It is, however, not merely the name which distinguishes Old-Friesia in the present day, it is also the language of its inhabitants, which, from the circumstance of its being unintelligible to the Dutch, still proves itself to be Friesian. At least a hundred thousand persons speak the language commonly called Country-Friesic, which on comparison will be found to possess more true Anglo-Saxon sounds than any other dialect. In § 101, I have already given a specimen of the Old-Friesic of the 13th century, with a Country-Friesic version. I shall now add another specimen, being a literal version of some stanzas by the Countess of Blessington, occurring in the Book of Beauty of the year 1834.

110. This and the other specimen (§ 101) exhibit the Country-Friesic in its present state.

Country-Friesic.	*Stanzas by the Countess of Blessington.*
Hwat bist dou, libben ?[a]	What art thou, Life ?[a]
Ien wirch[b] stribjen[c]	A weary strife
Fen pine, noed[d] in soárch ;	Of pain, care,[c] and sorrow ;
Lange oeren fen smerte,	Long hours of grief,[f]
In noehten[g]—ho koárt !	And joys—how brief !
Det fordwine de moárns.	That vanish the morrow.
Déad, hwat bist dou,	Death, what art thou,
Ta hwaem allen buwgje,	To whom all bow,
Fen de scepterde kening ta de slawe?	From sceptred king to slave ?
De lætste, bæste fréon,[h]	The last, best friend,
Om uws soárgen to eingjen,	Our cares to end,
Dyn gebiet is yn 't græf.	Thy empire is in the grave.
Wenneer se allen binne fled	When all have fled
Jouwst dou ien bæd,	Thou giv'st a bed,
Wær wy kalm yn sliepe :	Wherein we calmly[i] sleep :
De wounen alle hele,	The wounds all heal'd,
De digerige éagen segele,	The dim[j] eyes seal'd,
Dy lang diene[k] wekje in gepje.[l]	That long did wake and weep.

[a] & [c] As *strife* is to stribjen, so is *life* to libben, § 63.

[b] From wirich, *A.-S.* werig *fatigatus*, by contraction wirch. [d] Noed *solicitude, risk.*

[c] *Moes. A.-S.* car, and *Eng.* care, all signifying cura, find their original signification in the *Frs. r.* kar *choice*. For as the *Dut.* proverb says, Kens baart angst *in optione cura.*

[f] The word grief is *Eng.* and *Dut.*, whence the *Fr.* grief. It is not from gravis, but from *Dut.* grieven *to stab ;* the same with greva *to dig*, *Frs. l.* 303; *Dut.* graven, whence *Eng.* grave; *A.-S.* græft *sculptura ; A.-S.* græf; *Frs. r.* græf *grave.*

[g] Nocht *pleasure*, properly *plenty*, from nôach, *A.-S.* nôh *enough*, or nóachje *to satisfy.*]

[h] The Old-Friesic has friond, *Asg. bk.* 20, 91 ; *Frs. l.* 162, and friund, being part. act. of the verb fria *to love, court*. The *Frs. r.* agrees with the *A.-S.* frëond in freon, pronounced also frjeun. Friend is the *Dut.* form vriend.

[i] Calm. The analogy of the consonants points out γαληνη as the same word, but the derivation cannot be pursued further, unless in the Greek itself.

[j] Dimme *obscure*, *Asg. bk.* 87, b.

[k] Diene. A literal version, contrary to the genius of the Friesic, which forms its imp. like the *A.-S.* without the auxiliary verb *to do*. Low-Saxon characters, however, offer often the words, Hier doet men het niwassehen, mangelen, &c., literally *Here men (people) do calendering*, &c., for calender, calenders.

[l] Gepje. This word is not *Frs. r.*, it is *Hindelopian*, putting *g* for *w*.

111. The following specimen shows what the same dialect was about 1650, nearly two centuries earlier. It is a rustic song composed by Gysbert Japicx, supposed to be sung by a peasant on his return from a wedding-feast.

1	1
Swíet,[a] ja swíet is 't, oer 'e míete[b]	Sweet, yes sweet is over (*beyond*) measure
'T Boáskien fóar[c] 'e jonge lie ;[a]	The marrying for the young lede (*people*) ;
Kreftich swíet is 't, sizz' ik jíette,[d]	Most sweet is it, I say yet (*once more*),
As it gíet[a] mei âlders ríe.[a]	When it goes with the rede (*counsel*) of the elders.
Mar óars tiget 'et to 'n pléach	But otherwise it tends to a plague (*curse*),
As ik óan myn géafeint séach.[e]	As I saw on (*by the example of*) my village fellow.
2	2
Goune swobke, lit uws péarje,	Golden Swobke, let us pair,
Béa hy her mei mylde stemm,	He bade her with a mild voice,
Ofke, sei se, ho scoe 'k it kléarje ![f]	Ofke, she said, how should (*would*) I clear it ! (*free from obstacles*)
Wist du[g] ric to heite in mem ?	Knowest thou rede, with father and mother ?
Ljéaf,[h] dat nim ik to myn læst.	(*My*) love ! I nim (*take*) this to my last (*charge*) ;
Dear mey wier dy knôte[i] fæst.	Therewith the knot was fast.
3	3
Da dit pear to géar'[j] scoe ite	When this pair should (*would*) eat together,
In hjæ híene nin gewin,	And they had no gain (*livelihood*),
Heite[k] séach, as woe hy bite,	Father (*the husband*) saw as if he would bite (*looked angry*) ;
Mem wier stjoersch in lef fen sin.	Mother (*the wife*) was stern and cross of humour.

[a] It is the genius of the Anglo-Friesic, 1st, to change the *u* after *s*, obvious in all other dialects, into the consonant *w* ; thus súet becomes swêt : 2nd. to change the *e* into *i* ; swet, *A.-S.* swete, whether written or not with *i*, is pronounced like *i*. In the same way, lede *people*, rede *counsel*, were pronounced lide, ride, by contraction *Frs. v.* lie, rie.

[b] Míete, at present *Frs. v.* mjitte. [c] Fóar, at present *Frs. v.* foár.

[d] Yet present *Frs. v.* just as it is pronounced in English. It is the Anglo-Friesic fashion to change *g* into *y* in many instances where all other dialects retain the *g*. Thus *Old Eng.* yern *readily ; Frs. v.* jern ; jerne, *Asg. bk.* 2, b ; *A.-S.* géorn. *Yesterday*, *Frs. v.* jister ; *A.-S.* gistra. *Old Eng.* to yet *to pour ; Frs. v.* jitte ; *A.-S.* géotan. Yet *adhuc*, *Frs. v.* yet ; *A.-S.* gyt. Yond *ibi*, *Frs. v.* jinder ; *A.-S.* geond. The German-Saxon dialect uses jot for gott.

[e] Séach *saw*, séa-gen *videbant ; A.-S.* séah *videbat ; A.-S.* séagon *videbant*.

[f] Kléarje, at present kljerje.

[g] This du is now become dou, as the *A.-S.* þu sounds in the present *Eng.* thou. Tongues of the same original frame show the same development in their consonants as in their vowels.

[h] Ljéaf, *A.-S.* léof *charus*.

[i] Knô-te, present *Frs. v.* knotte, an ellipsis for *love-knot*. It was a knotted handkerchief in which was a coin ; when presented by the woer and accepted by the maiden, the knot was fastened.

[j] To géare, now to gjerre, contr. for *A.-S.* geader *to gather ;* compounded of ge and eader *septum, sepio includi*, i. e., *conjunctim ; together, to encompass.*

[k] This word heite *father* is *Frs. v.* and *Moes.* atta *pater*, aithei *mater*. I wonder that the word is neither in the Old-Friesic nor in the A.-S.

Ofke, sei se, elk jíer ien bern . . .
Wíer ik fáem![a] Ik woe 't so jern.[b]

Ofke, she said, each (*every*) year a child . . .
Were I maiden! I would (*wish*) it so yern (*so willingly*).

4

Hoite in Hóatske[c] sneins[d] to kéamer
Mekken 't mei elkóarme kléar.
Tetke krigge Sjolle-krémer[e]
To sint Eal by wyn in bjéar.
Nu rint elk om as ien slet,[f]
In bekleye 't: mar to let.

Hoite and Hoatske every Sunday in the inn
Made it clear (*settled it*) with each other.
Tetke got Sjolle the pedlar
To St. Alof's fair unto wine and bear.
Now each runs about as a slut,
And complains (*of*) it, but too late.

5

Oeds die better nei ik achtje
Da[g] hy Sæts syn trou[h] tosei;
Hy liet de alders even plachtje[i]
Hwet se óan elke ich[j] joene mei.

Nu besit hy huws in schuwr',
In syn bern fleane alle man uwr.

Oeds did better in my opinion
When he said (*gave*) his troth to Sæts;
He let the elders even plight (*contract*)
What they on each edge (*side*) gave with (*the married couple*).

Now he possesses house and barn,
And his children outdo all men.

6

Ork, myn sóan, wolt du bedye,[k]
Rin náet óan allyk ien moll'![l]
Jeld in ríe lit mei dy frye,
Bern, so géan' dyn saken wol;
Den scil de himel uwr dyn dwáen

Lok in mylde seining' jáen.[m]

Ork, my son, wouldst thou prosper,
Run not on all like a mole;
Let age and rede (*good counsel*) woo thee,
Child, then thy affairs go well;
Then the heaven shall (*will*) give over thy doings

Luck (*fortune*) and mild (*liberal*) blessings.

[a] Faem, in the dialect of Hindelopen, faen *maiden*; *A.-S.* fæmna *virgo*. The common Greek γυνη is a corruption of the Doric βανα, corresponding with the *Lat.* fœmina, and the *Anglo-Friesic* fana; for the Greek β corresponds with the *Ger. p.* sometimes going over to *f*. I wonder this word, obvious in *A.-S.* and *Friesic*, is totally lost in *Eng.*

[b] See note (d) at p. lxxii. on jiette.

[c] Hóatse, the proper name of a man, becomes that of a female by adding ke, Hóatske, at present Hoatse and Hoatske. A great many of these proper names of the Friesians are become familiar names in Eng. by adding *son*. Thus, Watse, Ritse, Hodse, Gibbe, Friesian proper names, become Watse-son, Ritse-son, Hodse-son, Gibbe-son; in the Friesian syntax, the son of Watse, &c. by contraction, Watson, Ritson, Hodson, Gibbson (Gibbon).

[d] Snein *Sunday*, Senen-dei, by contraction Sneen-dei, and casting away dei, Sneen, whence Snien and Snein. The Hindelopians still say Senne-dei or Sendei. Gabbema, p. 30, has Sonendei; and the Charter-boek, I. p. 531, 536, Snayndé *dies solis*: *dei* is also cast away in frie, and *Frs. r.* freed *Fri-day*. Correct, Junius, *Gloss. Goth.* p. 310.

[e] From *Frs. r.* kream, *Scot.* craim *a merchant's stall*, is derived kreamer *a merchant in a stall*.

[f] The etymology of *slut* is not apprehended either by Johnson, Jamieson, or Tooke. From *A.-S.* slidan *to slide*; *Dut.* sleden *tahi, trahere*, comes sledde *traha*, now sled. The other form is sletan or slutan, producing *Frs. r.* slet *a cloat, towel, a dirty woman*, and *Eng.* slut *a dirty woman*. The Friesians in the same way form sleep *a slut*, from *Frs. r.* sleepje *trahere*.

[g] *A. S.* þa, the same as *Frs. r.* da *then*, is not in *Eng.*

[h] Trou *fidelity*; *A.-S.* treowa, treowð; *Scot.* trouth *truth*; *Scot.* to trow *to believe*.

[i] Plachtje *to plead, bargain*. It is the same word as *A.-S.* plihtan *spondere, oppignorare*.

[j] *A.-S.* eege forms by assimilation egge, *Asg. bk.* 273, *edge (of a sword)*; igge, *Isg. bk.* 365 Igge or ich means here *side, part*, as in *Scot. the edge of a hill, the side and the top of a hill*.

[k] For be the A.-S. used ge, as ge-þeán *to thrive*; the *e* pronounced like *i*, thia in Friesic. whence di-ja, *i. e.* dye.

[l] Mole is an ellipsis for mouldwarp, *i.e. A. S.* moldweorp, as molle is for the common *Frs. r.* mol-wrol, from molde *terra*, and *A.-S.* wrotan, *Frs. r.* wrotte *rostro versare*. The Scots use by inversion of letters mawdiwart and moudiewort. The *Eng.* mouldwarp has warp from the *A. S.* wand-wyrp, properly the *turn-cast*, i.e. *who casts up mould by turning it*.

[m] *Frs. r.* jaen *to give*, *Frs. l.* 26, 28, and ja *to give*, *Frs. l.* 53, 101, for *Scot.* ga' *to give*.

112. To give some idea of the Hindelopian dialect, I shall add a few lines which I found written above the months of January, February, and May, in a Hindelopian calendar for seamen. The Hindelopians were formerly all seamen, even in the beginning of the present century.

Januarius het XXXI deggen.	January has XXXI days.
Nyje deggen,[a] nyje winscen,	New days, new wishes,
Nyje ré[b] fan nyje minschen !	New rede (*counsel*) of new men.
Weer ûs livven ek[c] su ny	Were our life (*conduct*) eke so (*also as*) new
Sunden wârdven lichst[d] fan fry.	We grew lightly free from sins.
Februarius het XXVIII deggen.	February has XXVIII days.
Silers[e] meye winters reste,[f]	Sailors may rest in winter,
Thûs tu blieuwen mut jerm leste ;	To stay at home (*to house*) must please them.
Lot[g] men iertske surg mêr stân	(*If*) one let earthly sorrow more stand (*be*)
Mengwar[h] scoe men better dwân.	Many times we should (*would*) do better.
Majus het XXXI deggen.	May has XXXI days.
As we tommelje oeuwer 't wetter[i]	As we tumble (*are tossed*) over the water
Heuwe[j] 't slim[k] en soms hwet better.	(*Then*) we have it slim (*bad*[m]) and sometimes (*then*) what (*a little*) better.
Su 's de wrâld ek as de sê,	So the world is eke (*also*) as the sea,
Soms fol kurje,[l] soms fol nê.	Sometimes full of delight, sometimes full of need.

[a] As we have had in the preceding læst for last *a burden*, fæst for fast, let for late, so here deggen for daggen. The *A.-S.* used also fæst, dæg: but what may be the reason why the Eng. in a thousand such words write *a*, although they have ever retained the old pronunciation of *e*? Does this oddity date from the time when *a*, losing entirely its genuine meaning, was called *e* ?

[b] Ré, contraction of the *Old Eng.* rede *counsel*.

[c] *Frs. v.* eak; *A.-S.* éac; *Hindl.* ek, contr. of *Old Eng.* eke *also*.

[d] It is a very remarkable property of the Hindl. dialect to insert *s* between *ch* and *t*; lichst for licht *light*; ânsichst *visage*; suchst *sickliness*; for ânsicht (*A.-S.* onsien *vultus, sight*) sucht.

[e] I have not found this word in the particular signification of *a seaman* anywhere but in *Eng.* and *Hindl.* In *Dut.* een zeiler is *a sailing vessel*; and in *Frs. v.* siler is *a swimmer*.

[f] We have *u* in the *Ger.* ruhe and the *Dut.* rust, but *e*, originating from *u*, in the Anglo-Friesic rest.

[g] Lot *let*; *Frs. v.* lit.

[h] Meng-war is a compound of menig (men-ig) *many*; and *A.-S.* hweorf (*itus et reditus*) *vices, many times*.

[i] Wetter: in this word the Eng. is inconsequent by retaining the broad *a* in the pronunciation.

[j] Heuwe *we have*; *Frs. v.* wy hawwe.

[k] Slim *bad, wrong*; properly *curved, crooked*; *Dut. Kil.* slimvoet *loripes*; slim *distortus*. In the same way, *wrong* (derived from *A.-S.* wringan, *Frs. v.* wringe *to wring*) is properly *tortus*. This primary signification of *wringing* is likewise in *A.-S.* slincan, slingan *to sling*; whence the frequentative form *Frs. v.* slingerje, and in slang *a snake*. In *Dut.* as in the north of England, slim *tortuous* has the analogical signification of *sly*. But slim denotes also *weak and thin of shape* in Eng. In *Icel.* lam is *a fracture*, lama *fractus viribus*, whence at slæma (as *Eng.* slim from lim *limus*) *debilitare*; *Eng.* slim *weak, slight*. It is not impossible that *A.-S.* lim *limb*, as *a fracture, division*, or *member*, belongs to this class. Further we find *A.-S.* hlæne *lean*, and with the sibilant instead of the aspirate: *Dut. Frs. v.* slank *thin of shape, opposed to the swelling of an inflamed wound*. *Frs. v.* linkje *to grow less in bulk*. Slink *furrow between banks in sea*. *Eng.* slim *slender, thin of shape*.

[l] Kurje *security and peace*. From *A.-S.* cyse or eyre *electio*; kar in the Swed. laws is *full freedom in his actions, and security against all violence in his house*. In the same way, *Frs. v.* wâld, and *A.-S.* wela *felicity*, is from *Dut.* walen and welen *eligere*.

[m] The form of this word is one of the most ancient extant in the Eng. language not to be found in A.-S. nor any Germanic tongue, but only in the *Persian* بد bad *malignus*; in the Mogul language badd. The European form is wâd, from *A.-S.* wedan; *Dut.* woeden *insanire, furere*—whence *Dut.* k-waad, kwaad *bad*.

113. The never-ceasing floods of Germans at last overwhelmed the Friesians and their nationality. Had the Friesians sought for some refuge in the heart of the ocean, like their English brethren, they would have braved the combined force of all the continental tyrants, whether crowned, or representing the hydra of democracy. Only the North-Friesic, Saterlandic, Sciermonnikoogian, Country-Friesic, and Hindelopian remain as fragments that have resisted the influence of invaders to the present day.

114. Low-Saxon has prevailed in all the country between Schleswic and the Dutch Zuiderzee, once possessed by the Friesians: it varies indeed in its dialects being always affected by the tongue of the bordering people; in one part smooth and fluent, in another broad and coarse, as in the province of Groningen. All, however, are of an homogeneous nature, so that a person acquainted with one of them easily understands all the others.

115. Glossaries of all these dialects have been formed.

Of the dialect of Holstein by J. F. Schutze in his *Holsteinisches Idiotikon*, 4 tom. Hamburg, 1800;—of the dialect of Hamburg by Michael Richey, in his *Idioticon Hamburgense*, Hamburg, 1754;—of that of Bremen and Werden by Kelp, on which notes are to be found in the *Collectanea Etymologica* of Leibnitz I. p. 33, Hanover, 1717; and not only of the dialect of Bremen, but also of the Low-Saxon in general, by a society of Bremish philologists in their *Versuch eines Bremisch-Niedersächsischen Wörterbuchs*, Bremen, 1767, 5 vols; it will be unnecessary to cite more. I must, however, add, that a specimen of the present East-Friesic is to be found in the *Sanghfona*, a collection of songs and poetry, printed at Emden, 1828, Woortman.

116. While these dialects prevail in those parts of Old-Friesia extending from Schleswic nearly to the northern coasts of the Zuiderzee, Dutch is spoken in North Holland, South Holland, and Zealand, and Flemish in the country surrounding Antwerp, and in Flanders.

117. I beg leave to draw the attention of the Anglo-Saxon scholar to the Low-Saxon glossaries above mentioned. Many hundred Anglo-Saxon words will be elucidated, as to their form and meaning, by closely comparing them with the Low-Saxon. Low-Saxon has all the appearance of German grafted on an Anglo-Friesic tree. The words are Anglo-Friesic with German vowels, as if the Friesians, in adopting the German, retained the consonants of the old language. This observation may with still greater propriety be applied to the syntax and phraseology, that is, to the mental part or soul of the language. They continued to think in Anglo-Friesic forms, whilst their organs adopted the vowels and some other mechanical parts of the German. Hence there is scarcely a single expression or phrase extant in Anglo-Saxon, Friesic, or Dutch, of which the parallel is not to be found in the Low-Saxon glossaries. In short, it is the Anglo-Friesic idiom, with words of Germanic form. This observation also explains another phenomenon, which is, that scarcely a single scholar, a native of any place on the coast of the German sea, where Low-Saxon is

the mother-tongue, possesses the true Genius of the German language. Though Klopstock was born at Hamburg, yet I venture to affirm that no scholar of the stamp of T. D. Wiarda is acquainted with the true spirit of the German tongue.

118. It is for this reason, that any one who intends to compose a syntax of the Anglo-Saxon, after having thoroughly investigated the Friesic and Dutch, must not omit to compare almost every part with the Low-Saxon glossaries. This is an important and almost a new task. To this day the syntax of the Anglo-Saxon, requiring a deep insight into the hidden springs of speech, has been but rudely developed, only hinted at even by Rask, while the different forms of conjugation and declension have been analyzed with the most minute attention.

119. Moreover, if the syntax of the Anglo-Saxon be the basis of the English syntax, as I think it is, notwithstanding a partial degeneration since the Norman conquest by a mixture with French,* the absurdity is felt of modelling the construction of the English according to that of corrupt Latin, known by the name of French. The construction of the French language, is as regularly arranged as the pipes of an organ, while the most diversified inversion, exceeded only by that of the Latin and Greek, characterizes the Anglo-Saxon and Friesic; and the more the English is made to differ from this standard of propriety, the more it deviates from its original form and its very nature. The diction and idiom, forming the mirror of the soul of nations, are in English and French as widely different as the character of the respective people. Hence the phenomenon, that when a foreigner well acquainted with the French easily understands an English author, it is certain that this writer is not possessed of the true genius of the English language. Addison may be deemed neat, pure, elegant, and fluent—but he is not English. Shakspeare wrote English; in him the English tongue and genius are represented.

120. Great clamours have arisen about the total corruption of the English language by the mixture of French and other foreign words, and I readily grant that a rich language, possessed of the power of forming compound words from simples, wants no foreign words to express even new objects and ideas. But permit me to observe, that the deficiency has not hitherto been supplied with due consideration and taste. For when an author (the translator of the Lord's Prayer for instance) uses a certain number of foreign words, it is no proof that the English language had not words of its own to express the same ideas. The fact is, that many thousand foreign words have been introduced when native terms already existed, and the English has, in this way, been endowed with the power of expressing the same idea by two different

* "Children in scole against the usage and manir of all othir nations beeth compelled for to leve hire owne langage, and for to construe hir lessons and hir thynges in Frenche."—*Trevisa's Translation of Hygden's Polychronicon.* See "The causes of the corruption of the English language," *Boucher's Glossary*, London, 1832, Introd. p. 39, 40.

words—or, what is of still greater value, of appropriating this new word to mark some modification in the meaning of the indigenous word. In the phrases "Forgive us our debts, lead us not into temptation, but deliver us from evil," could there not be found amongst all the stores of the English language some words to express the ideas of *debt*, *temptation*, and *deliver*? If these words now bear significations somewhat different from those of the foreign ones, if foreign words have usurped the office of native ones, this is no argument that at all affects the richness and proper essence of the language.

121. For a proof of what I have advanced, I beg to refer the English reader to the Friesic pieces I have translated into English: this, however imperfect, will not I hope be entirely disregarded.

My object was to show the analogy between the two languages, by translating them as literally as possible; and the cognate words in English which do not perfectly agree with the Friesic in sense, I have explained by others in parentheses. In 1200 words I have only had recourse to 50 which are not of Saxon origin— a number which might be greatly diminished by a scholar thoroughly acquainted with the original stores of the English language. At this rate, about every twenty-fourth word of the original fund of the language is lost. In 125 words in parentheses, I used 50 foreign words: here one word is lost out of every $2\frac{1}{2}$. The number of words was 1200; add the words in parentheses 125, it makes a total of 1325. The foreign words in 1200 were 50, and in parentheses, 50, making the sum of 100. Then $\frac{1325}{100} = 13\frac{1}{4}$; shows that there is one foreign word for every thirteen English.

122. The stanzas of the Countess of Blessington contain seventy-seven words, of which eight are of foreign origin, namely, *pain*, *hours*, *joy*, *seal'd*, *vanish*, *sceptred*, *empire*, *brief*. Thus in nine and a half English terms, one word is exotic.

123. The foreign words in the English language are, for the most part, used to express scientific or abstract ideas, and were introduced from the French. These terms, however, do not suit the feelings of the poet; he involuntarily has recourse to the original stores of his native tongue—to the varied construction, and the energetic and picturesque diction of the Anglo-Saxon—a language formed by his valiant forefathers in their savage, that is, poetical state. This remark fully accounts for the phenomenon, that a reader who is a little acquainted with French and Latin, easily understands the writings of an English lawyer, divine, or philosopher, while he boggles at every sentence of the poets, whose Anglo-Saxon words and construction are equally unknown to him.

124. The Anglo-Saxon appears greatly disfigured as it is at present represented in the English. But as the granting of citizenship to foreign words, and the moulding of them to an English form, have led to fundamental laws in the English language, every one will allow the great advantage that results from such a change. While all the stores of the numberless tongues on the globe became perfectly English when introduced into England, the Dutch, on the contrary, which may boast of

exquisite purity, cannot adopt a single word without its bearing the mark of its foreign origin.

125. Finally, it scarcely needs be mentioned, that as genuine English words are for the most part Anglo-Saxon, an agreement of Friesic with English naturally implies an agreement of Friesic with Anglo-Saxon. It is for this reason, that the parallel Anglo-Saxon words are not always cited in the specimens in §§ 95, 97, &c. This comparison would also have taken too much time to pay due attention to the different degrees of development by which words of the same age are often distinguished from one another.

126. All that has been said about the analogy between the Anglo-Saxon and Friesic, tends to prove that the Friesic tongue is absolutely indispensable in determining, as far as it is now possible, the genuine pronunciation of the Anglo-Saxon; and that preceding writers, in passing over the Friesic, overlooked an important source of knowledge.

127. What is less pardonable in modern Anglo-Saxon scholars, is their complete neglect of English in this respect. Their ignorance of the English, as of the Friesic, will not, I hope, be alleged as an excuse. Is not the English tongue, as to its descent and substance, still a genuine daughter of the Anglo-Saxon? Does she not bear to this very day some features of her fair mother, notwithstanding her foreign ornaments? Do not many Anglo-Saxon vowels still exist in Yorkshire, in Scotland, and in other provincial dialects of England? May not the English alone boast of having preserved the true sound of the old *etch* (þ *th*), which has disappeared from the whole continent of Europe, so as not even to leave the means of forming a faint idea of the sound of this consonant, without the aid of the English? Why should we consult only the Gothic, or the Icelandic, which is still more remote from the Anglo-Saxon? Why should that which is unknown be sought amongst the unknown, rather than in that which is known in the remains of the old sounds of the language? With a competent knowledge of the subject, and fair induction, I presume that no source can afford so much light in the pronunciation and other peculiarities of the Anglo-Saxon as the English.

128. Of late, the accent by which some Anglo-Saxon MSS. are marked, is held as one of the most efficient means of ascertaining the true pronunciation of the Anglo-Saxon, and Wilkins and other publishers are to be blamed for omitting them. It is here necessary to state my opinion on this subject. A mark of accent, in modern tongues, may have three applications:—1st. It may denote the stress of the voice on a certain syllable, and this is perhaps the only purpose for which the accent (′) may be lawfully used. 2nd. But, improperly and contrary to its original design, it may denote the very nature of the sound of the vowel. And 3rd. it may be used to designate the lengthening of a short vowel, without altering the nature of its sound.

In *above* and *comfort*, you hear the short sound of *o*, and in *ghost, potent, low*, we have the long sound; but in *loose*, the very nature of the sound is changed and

varies from *o* to the French *ou*, and in *for* to *au*. Suppose *pótent* to be noted by the accent, and the sound of the *o* to be unknown to you: what will this accent then mean? Will it signify simply the lengthening of the short *o*? or one of the four or five modifications of the sound of *o*? and which of the modifications? Or does it mean that *po* in potent has the stress? If no one can ascertain to which of these six or seven purposes this single mark is applied, of what use can it be in settling the pronunciation of Anglo-Saxon?

129. Let us endeavour to illustrate the subject by some instances from Cædmon, published by Mr. Thorpe.

Is the *a* long in þá *then*, (*Cd. Th.* p. 20, 11,) [þa, 20, 6,] contrary to the short *a* in *Frs. v.* da; *Moes.* than; *Dut.* dan *then*, and agree with the Icelandic þá *tunc*, pronounced *than* or *tav?* Or does it denote *a* inclining to *o*? Or does it mean *a* modified a little by *i*? Is *a* long in náman, (*Cd. Th.* p. 9, 11,) contrary to *Moes.* namo; *Frs. v.* namme; *Icel.* namn and nafn, which have all short *a*? Or does it mean an inclination of the *a* to the sound of the old *o* in ὄνομα and nomen? The same question may be applied to hám, (*Cd. Th.* p. 108, 33,) *Eng.* home; and we further ask if the accent, in this instance, can also signify the verging of *a* to (âi) apparent in *Moes.* haim *abode; Icel.* heimr *domus;* Hesychius εἰμαδες ποιμενων οἰκιαι; *Frs. v.* hiem *homestead* or *the land just around a farm-house, enclosed by a ditch.* What is the pronunciation of éngel, (*Cd. Th.* p. 137, 1,) written engel, p. 137, 23? If the *e* is long, then it is pronounced eengel, contrary to the pronunciation of the continental descendants of the Anglo-Saxons, but agreeing with that of their direct posterity the English in their angel? What is the sound of ý in þýsne *this*, (*Cd. Th.* p. 52, 6)? Is it long, and opposed to the present *Eng.* this, and *Frs. v.* disse, *Asg. bk.* 2, 3, 271, 278, thesse; *Frs. l.* 2, 5, disse? Tell me also the meaning of the accent in líf, (*Cd. Th.* p. 103, 4). Is the vowel only lengthened, and líf pronounced liif? Or has it the diphthongal nature of the *Eng. i* in life? Or is it perhaps like ij in *Dut.* lijf *body?* If the *i* in wítan *to reproach*, (*Cd. Th.* p. 51, 9,) in wíte-hús *torture-house*, (p. 3, 21,) differ in its sound from *i* in witan *to know, Frs. v.* wite, like *Icel.* víta *reprehendere* from *Icel.* vit *ratio*, has the *i* then a long sound as wiitan, or like the *Dut. ij* in wijten *imputare*, or *ei* in weitan?—What do you say of ó in nóm *cepit?* Must the *ŏ* only be made long, as noom, or is the *o* modified as if united with *a*, as in *Frs. v.* nóam? Is the ó long in bórd *shield*, (*Cd. Th.* p. 193, 28,) contrary to *Icel.* bord, *Dut.* bord, both being short like *Moes.* baurd? Or is it something similar to the *Frs. v.* ou, or *Frs. v.* oe in boerd? What is the sound of ô in wôrdum *with words?* Is the *o* long as in *Dut.* woord, opposed to *Moes.* waurd; *Frs. c.* wird; *Icel.* ord? Or is it pronounced like woárden, as the inhabitants of the Friesian towns speak? Or does it denote the stress of the voice falling upon wor? Is ón, (*Cd. Th.* p. 64, 1,) pronounced oon, contrary to *Moes.* ana [short *a*] and *Eng.* on? Or does it agree with *Dut.* aan, *Frs. v.* óan? Finally, what does the accent mean above ráed *narration*, derived from short *a* in *Moes.* rathan *numerare, A.-S.* raedan *to read?* Is the vowel long? Or is some sound like *Fr.* ai in mais designated? As soon as Anglo-Saxon scholars will answer these questions, and show me the rule which regulates the application of this single mark, in every particular instance, I will gladly observe every accent found in the MSS., and in the mean time I beg to be allowed my own opinion.

130. Far* from depreciating the use of marks of accents, I am fully

* As the sounds were more numerous than the letters, especially in the earliest state of the language, when the system of the vowels was more developed, and the letters fewer, being

convinced of their being indispensable in the dead languages; but if two marks are used to denote the spiritus, and three the accent, in Greek, [᾽ ῾ ´ ` ~]—and these are far from conveying a just idea of the pronunciation of this language—how could a single mark effect this in Anglo-Saxon? And how is this single mark used? It is sometimes inserted, and sometimes omitted, even in MSS. boasting of some accuracy in this respect, as the MSS. of Cædmon. I will not mention other MSS., as Beowulf in the British Museum, Vitellius A. xv., in which three marks [´ ^ ~] are employed with so much confusion, that the grammarian, in using them, has not only confounded the ideas of emphasis, the nature of sound, and the simple lengthening of sound, as perhaps all who have used the accents in Anglo-Saxon MSS. have done, but he has often misapplied the marks. Several attempts have been made in our day to invent proper signs, and to define the true force of each; but, as if it were to increase the confusion, the two principal advocates of accents, Rask and Grimm, differ in the import they ascribe to the same sign.

131. It may be here asked, whether the authors themselves made use of accents, or their copiers, or if a later hand added them? Finally, whether it was the hand of a genuine Anglo-Saxon, or whether, after the Danish conquest, it was some writer who had a strong tincture of Danish pronunciation that accented the MSS. Should I live to make my intended inquiries on the changes of the vowels, I may perhaps throw some light on the subject.

132. Since the pronunciation of the old languages depends on the sound of the letters, it is important to inquire what these letters were.

I answer, that the old Saxon letters were Runic. Rhabanus Maurus has left a Runic alphabet of the Marcomanni, called by some Nordmanni and Northalbingii,* located on the northern banks of the Elbe, and thus on the same spot that the allies of the Angles, the Saxons, inhabited. On comparing the form of these letters with the Runic alphabet of the Anglo-Saxons,† we shall perceive, on the whole, a striking resemblance, which is to me a convincing proof that the Anglo-Saxons brought with them the Runic alphabet into Britain. That these letters were once in common use among them, has been lately proved by the discovery of two sepulchral stones at Hartlepool,‡ bearing Runic inscriptions.§

only sixteen Runes, it is evident that many letters must have had a double and even a triple sound. When, in process of time, the sounds which were sensibly distinct approached each other, the evil became still worse. Thus the *e* in red became in time the representative of *éo* in réod *arundo:* of *éa* in réad *ruber*, and of *æ* in ræd, *Old Eng.* rede *consilium*. This fully proves the necessity of marks to guide the pronunciation.

* Consult Ueber Deutsche Runen von W. C. Grimm, Göttingen, 1821, in general, and p. 149 in particular.

† Hickes's Gram. Goth. et Anglo-Saxonica, in the Thes. L. L. Sept. tom. i. p. 135, 136.

‡ An accurate delineation of these stones is to be found in the Gentleman's Magazine, Sept. 1833, p. 219.

§ Annuente Deo, Mr. Halbertsma intends to add in another publication, a second and third part to what is here given: the second on the sound of each Anglo-Saxon Letter—and the third part on the practical application of the preceding rules relative to the vowels, diphthongs, and Consonants.

V.—THE SAXONS, OR OLD SAXONS.

1. The Saxons* spoke the Old-Saxon, now called Low-German, or Platt-Deutsch.

2. The German confederacy, known under the name of Saxons, occupied the greater part of Low, Platt, or Northern Germany. They were divided into—1. *Eastphalians*, on the eastern borders of the Weser; 2. *Westphalians*, on the Western borders of the Weser down to the Rhine and the North Sea; 3. *Angrivarians*, situated between the Eastphalians and Westphalians, and the borders of the North Sea; 4. *North-Albingians*, from the north of the river Elbe to Denmark; 5. *Trans-Albingians*, comprising the whole country from the Elbe to the river Oder, with the exception of those districts occupied by the Wends or Sorbians, near the Baltic, and in the neighbourhood of the Oder. These Saxons, or Old-Saxons, chiefly remaining in their ancient localities, retained their low, soft, or Old-Saxon dialect in great purity. The Anglo-Saxons, a branch of the Old-Saxons, wrote and matured their language in England; hence it differs from the tongue of their continental progenitors. The Old-Saxon, now called Low or Platt-German, seems to have descended to the present day with few alterations, and those only such as time always produces; but as we have no specimen of it earlier than the Heliand in the 9th century, we do not know the exact form of the Old-Saxon from which the Anglo-Saxon was derived. This Low-German, so called from being the vernacular language of Platt, or Low-Germany, or of the common people, is, even in the present day, very extensive, being spoken by the lower classes in the greater part of Westphalia, in Hanover, Holstein, Sleswick, a part of Jutland, in Mecklenburg, Magdenburg, Brandenburg, Pomerania, the kingdom of Prussia, and as far north as Livonia and Esthonia.†

3. The origin and ancient history of the Saxons are enveloped in much darkness. The Fosi mentioned by Tacitus‡ were most likely Saxons,

* Those who wish for a full view of Low German literature, may consult—Geschichte der Nieder-Sachsischen oder Plattdeutschen Sprache von M. Joh. Fried. August Kinderling, Magdeburg, 1800.—Bücherkunde der Sassisch Niederdeutschen Sprache, von Dr. Karl, F.A. Scheller, Braunschweig, 1826.

† Melis Stoke says,

	Verbal English.
Oude Boeken horic ghewaghen,	Old books hear I mentioning,
Dat al tlant, beneden Nimaghen,	That all the land below Nimeguen,
Wilen Neder Zassen hiet;	Formerly (*was*) called Low-Saxony.
Also alst de stroem verseiet	So as the stream flows
Vander Mazen eñ vanden Rine.	Of the Maas, and of the Rhine.
Die Scelt was dat Westende sine,	The Scheld that was its western end (*boundary*),
Also als si valt in de zee,	So as it falls into the sea,
Oest streckende min no mee,	Eastward stretching less or more
Dan toter Lavecen of ter Elven.	(*Than*) to the Lavecen or the Elbe.

Huydecoper's edition, lib. i. v. 11, p. 9.

‡ De Moribus Ger. cap. xxxvi.

for Ptolemy,* who wrote in the beginning of the 2nd century, mentions the Saxons, and assigns to them nearly the same situation as Tacitus.

4. The Anglo-Saxons, as has just been stated, were a branch of the Saxons, who, for distinction, are denominated Old-Saxons.† In the short account of the Anglo-Saxons‡ will be found most of what is known concerning the origin and progress of this people. It is there ascertained that the Saxons were a confederacy of different tribes united for mutual defence against the Romans. Two of these were the *Angles* and *Jutes*, who, in A.D. 449, were among the first and chief settlers in Britain.

5. Subsequently to this emigration, the Saxons, remaining on the continent, were in a constant state of warfare with the Francs. These Old-Saxons preserved their freedom till about A.D. 785, when, after a gallant opposition of thirty-three years, they were subdued by Charlemagne, who, by much cruelty, forced them to embrace Christianity. Charlemagne would scarcely have succeeded in inducing the Saxons to submit, if their celebrated duke *Wittekind*, who was never entirely subdued, had not terminated the cruelties of Charlemagne by consenting to be baptized. Wittekind, by treaty, remained in possession of the greater part of Saxony till his death in 807.

6. From Wittekind, not only the German Emperors of the Saxon line, Henry I., Otto I. and II., and Henry II., from A.D. 918 to 1024, and the house of Hanover, the royal family of Great Britain, but also the present king of Saxony, and the other princes of the house of Saxony, take their origin.

7. The most flourishing period of the Platt-Deutsch was just before the Reformation. Luther was accustomed to speak and write in High-German, in which dialect appeared his version of the Scriptures. As Luther's translation soon came into general use throughout Germany, the high dialect of his translation was not long before it prevailed over all the Low-German dialects. The influence of the Reformation in preventing the further cultivation of the Platt or Low-German, and in confining its use only to the lower orders, is regretted by all who are acquainted with its beauties. The most learned agree, that while the Low-German or Platt-Deutsch is equal to the High in strength and compositive power, the Platt is much softer and richer. The true old German freedom, sincerity, and honesty, can have no better medium to express its full mental and political independence, its genuine and confidential feelings of the heart, than its old, unsophisticated, open, Low-German dialect.

8. Where the High-German is obliged to employ most of the organs of speech to pronounce words, such as ochse *ox*, flachs *flax*, wachs *wax*, the Platt-German with the greatest ease says oss, flass, wass. The High-

* Cellarius, lib. II. cap. v. p. 303.

† Anglo-Saxon, Eald-Seaxan *Old-Saxons*, *Chr.* 449, *Ing.* p. 14, 22. See also the Anglo-Saxon Dictionary, under the word *Seaxan*.

‡ III. § 1—8.

German *pfeifer pfeif auf*, is in Platt, like the English, piper pip up *piper pipe up*. The Low-German and Dutch proverbs are nearly all the same, both equally expressive, and in phraseology like English.

As dat beer is in den man
Is de wyshet in de kan.

As *(when)* the beer is in the man
The wisdom is in the kan.

9. From the great extent of the territory in which the Low-German is spoken, it may be easily conceived that this dialect does not always assume the same shape. Mr. Kinderling,* in his history of the Low-German or Platt-Deutsch language, names all the minute peculiarities; here the most essential need only be noticed.

10. It is generally acknowledged that the purest Low-German, or Platt-Deutsch dialect, is spoken in Holstein and Sleswick, particularly in the neighbourhood of Kiel. The Brunswick and Hanoverian dialect is broad and coarse. In the south-east of Westphalia, it mixes with the High-German, while on the borders of the Netherlands it melts into Dutch. The dialect of Gelderland and Overyssel preserves many Platt forms, as the Dutch gout, zout, hout, *gold, salt, wood*, is golt, zolt, holt; the *u*, written *w*, is pronounced like the Platt and High-Ger. *u*, Eng. *oo*.

11. The *Platt* changes the *High-Ger. au* into *oo* and *u*; as, auge *eye*, oog *(o* in no); auch *also*, ook (*o* in no); auf *up*, *Platt* up; bauch *belly, stomach*, in *Platt* makes buuk (the *uu* pronounced like the *Eng. oo* in wood). The *High-Ger. a* is changed into *oo*; as, alt *old*, *Platt* oold. The *High-Ger. ei* into *y* and *ee*; as, mein, dein, sein, *mine, thine, his*, *Platt* myn; geist *spirit*, *Platt* geest. The *High-Ger. i* very often changes into *e*; as, wissen *to know* into weten;—*ie* into *ee* or *ä*; as, lieb *dear*, *Platt* leev; viel *much*, *Platt* väl;—*i* into *jü*; as, immer *always*, *Platt* jümmer. The *High-Ger. o* often changes into *a* long and broad *a*; as, oben *above*, bawen. *High-Ger.* alt, *Platt* old, like the *Eng.* in signification and pronunciation. The *High-Ger. ü* or *ue* changes into *ö*; as, vergnügt *content*, vergnögt;—the *u* into *o*; as, zu *at*, *Platt* to; rufen *to call*, roopen (pronounced *ropen)*; gut *good*.

12. Change of the consonants.—*b* often changes into *f* and *v*, *w*; as, dieb *thief*, deef; lieb *dear*, leev;—*ch* changes into *k*; as, ich *I*, ik or ick;—*ch* into *y*; as, mich *me*, my (pronounced like the *Eng.* me);—*r* into *y*; as, mir *to me*, my (pronounced mee); dir *to thee*, dy (pronounced dee);—*ss* into *t*; as, wasser *water*, water;—*chs* into *ss*; as, flachs *flax*, flass. The *ch* with the *s* preceding is often omitted; as, schlagen *to beat*, slagen; schweigen *to be silent*, swigen; schwimmen *to swim*, swimmen. The *Low-Ger.* in this respect has great correspondence with the old *High-Ger.* which avoids this unpleasant hissing sound in all those words where it is omitted in the *Low-Ger.* as, *High-Ger.* schwester *sister; Old High-Ger.* suester; *Platt-Ger.* suster; *Sanscrit* suasr; *A.-S.* suster, sweoster; *High-Ger.* schweiss *sweat; Platt* swêt. In some parts of Holstein and Sleswick, particularly near the borders of Jutland, the *sch* is changed into *sk*; as, schuld *debitum; Platt* skuld; *Old High-Ger.* sculd; *Dan.* skyld; *A.-S.* scyld. The auxiliary verb *shall* is in *High-Ger.* sollen; *Moes.* skulan, skallan; *Dut.* zullen, in *Platt.* commonly schüllen, süllen, or like the *Icel.* skal; *High-Ger.* suche

* See note (*), § 1.

changes into *Platt* syke; sicher *sure* into seker;—*t* very often changes into *d;* as, teufel *devil,* düvel; tief *deep,* deep; Gott *God;* gut *good;* tod *death,* dod; tochter *daughter,* dochter;—*v,* with a few exceptions, is used instead of the *High-Ger. f;* —*w* is used and pronounced like the *High-Ger. w;*—*z* occurs only in a few instances, and is pronounced softer than the *High-Ger. z,* which in *Platt* is mostly changed into *t;* as, zu *to, at,* to; zichen *to pull,* tên; zwey *two,* twe; zeichen *token,* têken; zeit *time,* tyd; zoll *toll,* toll. The *High-Ger. pf* always changes into a single *p;* as, pflug *plough,* ploog; pfanne *pan,* pann; pflanze *plant,* plant; pfund *pound,* pund; pflaume *plum,* plum; pfeife *pipe,* pipe; pflücken *to pluck,* plükken.

13. HELIAND. An unknown author, in the early part of the 9th century, wrote, in alliterative lines, a Harmony of the Gospels in the Old-Saxon dialect. The MSS. are preserved at Munich, and in the British Museum, London. Some extracts were published under the name of Franco-Theotisc in *Hickes's Thes.* vol. ii. p. 101, and also by *Nyerup* at Copenhagen, 1787. The entire work was well edited, and splendidly published, with the following title:—

Heliand; Poema Saxonicum seculi noni. Accurate expressum ad exemplar Monacense insertis e Cottoniano Londinensi supplementis nec non adjecta lectionum varietate, nunc primum edidit J. Andreas Schmeller, Bibliothecæ Regiæ Monacensis Custos, &c., Monachii, 1830.

PARABLE OF THE SOWER, *Mt.* xiii. 3—6; *Mk.* iv. 1—4; *Lk.* viii. 4—6.

Huat ik iu seggean mag quad he· gesidos mine. huo imu en erl bigan· an erdu sehan· hren corni mid is handun. Sum it an hardan sten· obanauardan fel· erdon ni habda. that it thar mahti uuahsan· eftha uurteo gifahan. kinan eftha bicliben. ac uuard that corn farloren. that thar an theru leian gilag.—*Heliand,* p. 73, l. 6—10.

LITERAL GERMAN.

Was ich euch sagen möchte, sprach er, Genossen meine, wie sich ein Landmann begann in die Erde zu säen rein Korn mit sein' Händen; Etliches aber auf harten Stein oberwärts fiel, Erde nicht hatte, dass es da konnte wachsen, oder Wurzel erfassen, keimen oder bekleiben, auch ward (ging) das Korn verloren, das da auf der strasse lag.

LITERAL ENGLISH.

What *(now)* I may say *(tell)* you, quoth he, my companions, how a farmer began on earth to sow clean corn with his hands. Some of it on hard stone fell, had not earth that it there might wax *(grow),* or roots take, germinate, or stick, and that corn was lost, that there on the road lay.

14. TATIAN'S HARMONY. An unknown author, about A.D. 890, translated Tatian's Harmony of the Gospels into a softer dialect than the Alemannic and Bavarian: this translation contains words peculiar to the Old-Saxon dialect, and may be considered a sort of transition between Low and High-German. MSS. are preserved at Oxford and St. Gallen. This Harmony was first printed with this title: Tatiani Harmonia Evangelica e Latinâ Victoris Capuani versione translata in linguam Theotiscam antiquissimam per Jo. Phil. Palthenius, 4to. 1706; and again in Schilter's Thes. vol. ii. towards the end.

THE PARABLE OF THE SOWER.

Matt. xiii. 3.—Senu gieng tho uz thie thar sannit, zi sanuemne sanon sinan. 4. Mitthiu her tho sata, sumin fielun nah themo uuege, inti uurdun furtretann, inti quamun fugala himiles, inti frazun thiu. 5. Andaru fielun in steinaht lant, thar nih habeta mihhila erda, inti sliumo giengun uf, uuanta sie ni habetun erda tiufi. 6. Ufganteru sunnon furbrantiu uuirdun, inti bithiu sie ni habetun uurzala, furthorretun.—*Schilter's Thes.* vol. ii. p. 54, *towards the end.*

LITERAL GERMAN.

Matt. xiii. 3.—Sieh, es gieng da aus, der da säet, zu säen Samen seinen. 4. Indem er da säete, etliche (Samen) fielen nach dem Wege, und wurden vertreten; und (es) kamen die Vögel des Himmels, und frassen diese. 5. Andere fielen in steinig Land, wo (es) nicht hatte (gab) viele Erde; und schleunig giengen sie auf, weil sie nicht hatten Erde tiefe. 6. (Bey) aufgehender Sonne, wurden sie verbrannt; und da sie nicht hatten Wurzeln, verdorrten sie.

LITERAL ENGLISH.

Matt. xiii. 3.—See now, there went out (he) who there soweth, to sow his seed. 4. While he there sowed some fell on the way, and was trodden down, and came the fowls of heaven and devoured it. 5. Others fell on stony land, there had not much earth, and quickly went (grew) up, for they (it) had not deep earth; 6. (By) risen sun were burnt, and, because they had not roots, withered.

15. An Old-Saxon Chronicle in Rhyme of the year 1216, published in J. G. Leuckfeld's Antiquitates Gandersh. in Leibnitii Scriptores Rerum Brunsv., and in Harenberg Historia Gandersh. with the following title, "Battle of Henry I. the Saxon, against the Huns."

Na by der Oveker lag koning Hinrik:
Up hôv he sek an der naten nagt alse ein dägen;
He en shuwede dûsternisse nog den rägen,
Dog folgeden öme kume halv de dâr waren.—*Scheller,* p. 9.

LITERAL ENGLISH VERSION.

Near by the shore lay King Henry,
Exposed to the wet night as a hero;
He did not shun darkness nor the rain,
But scarcely half those who were there followed him.

16. An allegorical Old-Saxon Poem, on love and fidelity, of the year 1231. Published in Eschenburg's Denkmale altdeut: Dichtkunst, Berlin, 1792.

FIDELITY.

Mine truwe folget or alleine.
Fôr allen frouwen is se here,
Ik wil nemandes syn wän ere.
Gôd geve or sulven sinen sägen,
Unde dusend ängele, de or plägen.—*Scheller,* p. 13.

LITERAL ENGLISH.

My fidelity follows her alone.
Above all ladies she is noble,
I will be nobody's but hers.
May God give her his blessing,
And a thousand angels attend her.

17. THE PRIVILEGE conferred upon the citizens of Itzehoe in Holstein, in the year 1260, by Counts John and Gerhard of Holstein, about the Staple-right, from Westphalen's Monumenta Inedita, &c. vol. iv., and Halthaus's Glossarium, under the word *Stapel*, p. 1730.

Dat alle de Schiphern—ere kopenschop schullen affleggen vnde beden den Borgeren vnde Gesten to Itseho de to verkopende.

LITERAL ENGLISH.

That all the shippers shall deposit and offer their merchandise to the burghers and guests of Itzehoe to sale.

18. THE CATELNBURG SONG, made in 1350, on the rebuilding of the convent of that name, published in Letzner's Chronica of Dassel and Eimbeck, vol. ii.

THE CATELNBURG SONG.

Dat kloster ward gebuwet fyn
Edt gifft nu einen nien scyn,
Help Godt van Himelricke,
Dat wol geraden ore swyn
Vnnd werden wedder ricke.—*Scheller*, p. 36.

LITERAL ENGLISH.

The cloister was built fine,
It gives now a new shine;
God help from heaven on high,
That prosper well their swine,
And so grow rich thereby.

19. A LOW-GERMAN translation of the Speculum Humanæ Salvationis of the 14th century, published in E. Nyerup's Specim. Literat. Teuton. p. 446—454.

Dit buk is den vnghelerden bereyt,
Vnde het en spegel der mynsliken salicheit,
Dar in mag man prouen, dor wat sake
Got den mynschen wolde maken,
Unde wo de mynsche vordomet wart,
Unde wo dat god wedder vmme heft ghekart.
Lucifer houarde tegen gode synen heylant,
Dar vmme warp he ene in dat afgrunde altohant.
Kinderling, p. 296.

LITERAL ENGLISH.

This book is for the unlearned prepared,
And is called a mirror of human happiness,
Therein may one learn, by what means
God would make man,
And how man was condemned,
And how God again that has changed.
Lucifer boasted against God his Saviour,
Therefore threw he him into the gulph instantly.

20. A JOURNEY to the Holy Land made in the year 1356, written in Low-Saxon probably by Ludolfs, and copied from a MS. in 1471, by Nicholas Culenborch. The MS. in possession of Kinderling.

In allen (guden) Dingen de eyn mynsche deyt edder wil vullen bringhen, schal dar tho bidden bevoren god, de den mynschen heft vterkoren, so blift dat warck un verloren.—*Kinderling*, p. 341.

LITERAL ENGLISH VERSION.

In all good things which a man does or will perform, he shall before pray to God, who has chosen man, then this work will not be lost.

21. A LOW-SAXON epitaph on the Duke Adolph of Sleswick and Holstein, in the year 1459. In Arnkiel's Cimbrischen Heidenthum (Cimbric Paganism), vol. iii. p. 400.

Da man schref ein Ring von der Taschen (CIↃ)
Und veer Hängen van einer Flaschen, (CCCC)
Vief Duven Föt vnd negen I (XXXXXIIIIIIIII)
Dar denk man Hartoch Adolf by,
Twischen Barber vnde Niclas Dagen,
O weh der jammerliken Klagen!
Do ward manch Og gewenet roth
Wol um des edlen Försten Dod.—*Kinderling*, p. 158.

LITERAL ENGLISH.

As men wrote a ring of a pocket (CIↃ)
And four hangers (handles) of a flask, (CCCC)
Five doves feet and nine I (XXXXXIIIIIIIII)
Thereby think men on Duke Adolf,
Between Barbara and St. Nicholas days (Dec. 4.)
Alas for the grievous sorrows!
When many an eye was red with weeping
For the noble Prince's death.

22. THE LIFE of the holy Virgin Mary, from a MS. of the year 1474, in the Low-Saxon dialect, in possession of Kinderling, partly published in Adelung's Magazine for the German Language, vol. ii. No. I. p. 63, and in the Deutsches Museum, Oct. 1788, p. 340.

THE VIRGIN MARY.

Se was de schoneste aller wyne
Se was schone wyt vnde blanck,
Se was nicht kort, to mate lanck,
Ore Hende weren wyt gevar
Ane aller hande wandels gar,
Gel vnde goltvar was er har.—*Kinderling*, p. 343.

LITERAL ENGLISH.

She was the most beautiful of all wives.
She was fine white and blank.
She was not short, nor too lank.
Her hands were of a white appearance,
Entirely without any kind of defect,
Yellow and of a gold colour was her hair.

23. A BIBLE printed at Cologne, 1480, folio.

Mk. iv. 3—4. Hort, de dar seyet, de is uitgegaen to seyen. Ēn do he seyede, dat eyn vyl by den wech. ēn de vogel des hemels quemen ēn eten dat.

24. A BIBLE printed at Lubeck, 1494, folio.

Mk. iv. 3—4. Horet. seet de dar seyet is vtghegan to seyende. vn̄ do he seyede. dath ene vyl by dēwech. vn̄ de voghele des hemmels quemen vn̄ eten dat.

25. MIRROR for the Laymen (Speygel der Leyen), printed at Lubeck, 1496. This work is quoted in Brun's Old Platt-Ger. Poems, Berlin, 1798.

Der leyen speygel heft hyr eyn ende,
Den les gherne in desseme elende
Uppe dat god dy syne gnade sende,
Vn eynt leste dyme sele entfange in syne hende.
De dyt boek leeth maken. vnde ok de dar inne lesen,
Leue here god wyl den io gnedig wesen. Amen.
Anno dm. MCCCCXCVI, Lubeck.—*Scheller*, p. 107.

LITERAL ENGLISH.

The laick mirror has here an end,
Read it willingly in this distress
That God to thee his blessing send,
And at last thy soul receive into his hand.
(He) who this book made and also those who read in it,
Dear Lord God, be merciful to them. Amen.
Anno Domini 1496, Lubeck.

26. REINEKE VOS,* an allegorical and satirical Poem in the Low-Saxon dialect, by Hinreck van Alkmar, founded and for the greater part literally translated from the Flemish original of Willem van Utenhoven. The first edition of this Low-Saxon poem was printed at Lubeck, 1498. In the years 1517 and 1522, two other editions accompanied with remarks were published by Nicholas Baumann, and printed by Lewis Dietz at Rostock. All the numerous subsequent editions are founded on these three.

Dat êrste bôk.
Dat êrste kapittel.

Wo de louwe, konnink aller deren, lêt ûtkrejêren unde vasten vrede ûtropen unde lêt beden allen deren to synem hove to komen.

It geschach up enen pinkstedach,
dat men de wolde un̄ velde sach
grone stân mit lôf un̄ gras,
un̄ mannich vogel vrolik was
mit sange in hagen un̄ up bomen ;
de krüde sproten un̄ de blomen,
de wol röken hier un̄ dâr :

* See Netherland, or Holland, VI. § 17, and High-German, X. § 56, 57.

de dach was schone, dat weder klâr.
Nobel de konnink van allen deren
hêlt hof un lêt den ûtkrejêren
syn lant dorch over al.
dâr quemen vele heren mit grotem schal,
ôk quemen to hove vele stolter gesellen,
de men nicht alle konde tellen:
Lütke de krôn un Marquart de hegger,
ja, desse weren dâr alle degger;
wente de konnink mit synen heren
mênde to holden hof mit eren,
mit vrouden un mit grotem love,
un hadde vorbodet dâr to hove
alle de dere grôt un klene
sunder Reinken den vos allêne.
he hadde in dem hof so vele misdân,
dat he dâr nicht en dorste komen noch gân.
de quât deit, de schuwet gêrn dat licht,
also dede ôk Reinke de bosewicht,
he schuwede sere des konninges hof,
darin he hadde sêr kranken lof.

Reineke Vos, p. 1.*

LITERAL ENGLISH.

The First Book.

The First Chapter.

How the lion, king of all animals, ordered to be proclaimed and published a fast peace, and commanded all animals to come to his court.

It happened on a Whitsunday,
That men saw the woods and fields
Green, standing with leaves and grass,
And many a fowl joyful was,
With song in hedges and on trees;
The herbs and the blooms sprouted,
Which well perfumed here and there:
The day was fine, the weather clear.
Nobel the king of all beasts
Held a court, and had it proclaimed
Throughout his land every where.
There came many lords with great noise
Also came to the court many stately fellows
Whom men could not all tell.
Lutke the crane, and Marquart the magpie,
Yes, these were there altogether;
For the king, with his lords,
Meant to hold court with splendour,
With rejoicing and with great honour,
And had summoned there to the court,

* Reineke Vos. Nach der Lubecker ausgabe vom jahre, 1498. Mit einleitung, glossar und anmerkungen von Hoffmann von Fallersleben. Breslau, 1834.

All the beasts great and small
Except Renard the fox alone.
He had at court so much misdone
That he there durst not go or come.
Who does a wrong shuns much the light,
So did Renard, the wicked wight,
He shunned much the king's court
Wherein he had a sad report.

27. THE BOOK of the holy Gospels, Lessons, Prophets, and Epistles, &c. Brunswick, 1506, fol.

Mk. iv. 3—4. He ghink vth de dar seyede sin saet vn̄ do he seyede do vil des sades ein deel bi dē wech vn̄ wart ghetreden van den luden vnd de voghele des hēmels ethen yd vp.

28. A BIBLE printed at Halberstadt, 1522, fol.

Mk. iv. 3—4. Horet, seet, de dar seyet, ys uthgegan tho seyende. Und do he seyede, dat eyn veyl by den wech, und de voghele des hymels quemen, und eten dat.

29. THE NEW TESTAMENT, printed at Cologne, 1525.

Mk. iv. 3—4. Hoort toe, siet, het ginck een Saeyman wt om te saeyen. Ende het gescyede als hi saeyde dat Saet, dat somige viel by den Wech, doen quamen die Vogelen onder den Hemel, ende aten dat op.

30. A BIBLE—Lübeck, 1533, fol.

Mk. iv. 3—4. Höret tho. sêth, Ein sādtseyer ginck vth tho seyende. Vnde ydt begaff syck, jn dem alse he seyede, vell etlick an den wech: do quemen de vögel vnder den hemmel, vnde fretent vp.

31. BUGENHAGEN'S Bible, Magdeburg, 1578.

Mk. iv. 3—4. Höret tho. Seet, Eyn Saedtseyer gynck vth tho seyende, Vnde ydt begaff sick. yn deme alse he seyede, vell etlyck an den Wech, Do quemen de Vögele vnder dem Hemmel, vnde fretent vp.

Low-German Dialects.

32. The following are specimens of the provincial dialects, spoken in Low, or North-Germany, as collected and written down in 1827.

33. The provincial dialect spoken about *Nienburg*, 1827.

Mk. iv. 3—4. Hört to: Seeth En seyer günk ut to seyen. Un et begaff sick, unner't Seyen vull etlick an de Wech, do kemen de Vägels unner'n Himmel un fretent up.

34. PLATT-GERMAN dialect spoken about *Hanover*, 1827.

Mk. iv. 3—4. Härt tau, et gunk ein Sägemann ut, tau sägen. Und et begaf seck, weil hei sögte, fellen edliche Kören en den Weg; da keimen dei Vögeln under dem Himmel und fratten sei up.

35. PLATT-GER. dialect of the Old Mark of *Brandenburg*, 1827.

Mk. iv. 3—4. Horch tau, et gink en Buer up't Feld tum seén. Un (et begap sick) indem hê seété, föhl wat an der Sīde (oder: ob de Halve); da kamen de Vögel von Himmel (oder: von boben) un fratent up.

36. PLATT-GER. dialect of *Hamburgh*, 1827.

Mk. iv. 3—4. Hör't to: Een Buhr güng ut, sien Saat to say'n: As he nu say't, full een Deel von de Saat by den Wegg, un wurr von de Vägel unnern Himmel oppfrêten.

37. Brunswick dialect, 1827.

Mk. iv. 3—4. Höret tau! Süh et gung en Saiemann ut to saien, Un et begaf sik, bi den Saien, fell wat an den Weg; do kaimen de Vöggel under den Himmel un freiten et up.

38. Mecklenburg-Schwerin dialect, 1827.

Mk. iv. 3—4. Hüret to: Sü, dâr gink een Sajer ut, to sajen. Un et begav sik, as he sajete, feel weck (wat) an de Straat, dâr kemen de Vagel unner den Hewen, un freten't upp.

VI.—THE NETHERLANDS, OR HOLLAND.*

1. Holland† is as remarkable for its origin, as for the intellectual energy of its inhabitants. About fifty years before the christian era, Cæsar speaks

* The author has been very anxious to be correct. He has generally cited his authorities, and to secure as much accuracy as possible, he has consulted his friends, amongst whom he ought to mention Professor Siegenbeek, with gratitude for his kindness in correcting the manuscript. Those who wish for a more minute acquaintance with the Dutch language and literature, will find ample information in the following works:—Beknopte Geschiedenis der Nederlandsche Letterkunde, door *Professor M. Siegenbeek*, 8vo. Haarlem, 1826.—J. de 's Gravenweert, Essai sur l' Histoire de la Litterature Neerlandaise, 8vo. Amsterdam, 1830.—Beknopte Geschiedenis der Nederlandsche tale, door *Professor A. Ypey*, 2 vols. 8vo. Utrecht, 1812-1832.—*Collot d'Escury* Hollands roem in kunsten en wetenschappen, 6 vols. Hague, 1821-1833.—Proeve eener Geschiedenis der Nederduitsche Dichtkunst, door *J. de Vries*, 2 vols. 8vo. Amsterdam, 1809.—Beknopte Geschiedenis der Letteren en Wetenschappen in de Nederlanden, door *N. G. van Kampen*, 3 vols. 8vo. Hague, 1821-1826.—Biographisch, Anthologisch en Critisch Woordenboek der Nederduitsche Dichters, door *P. G. Witsen Geysbeek*, 6 vols. 8vo. Amsterdam, 1821-1827.—Verhandeling over de Nederduytsche Taal en Letterkunde, opzigtelyk de zuydelyke Provintien der Nederlanden, door *J. F. Willems*, 8vo. Antwerpen, 1819.—Over de Hollandsche en Vlaemsche Schryfwyzen van het Nederduitsch, door *J. F. Willems*, 8vo. Antwerpen, 1824.—Batavian Anthology, *by John Bowring* and *Harry S. van Dyk*, 12mo. London, 1824.—Sketch of the Language and Literature of Holland, by *John Bowring*, 12mo. Amsterdam, 1829.—*Van Wijn's* Huiszittend Leven; also *van Wijn's* Historische en Letterkundige Avondstonden, 8vo. Amsterdam, 1800.—Aenleiding tot de Kennisse van het Verhevene Deel der Nederduitsche Sprake, door *Lambert ten Kate*, 2 vols 4to. Amsterdam, 1723.

† Mr. Halbertsma observes, that the name of Holland, applied to the Netherlands, is not heard of before the eleventh century [1064]. The meaning of Holland exactly suits the *fenny* and *boggy* soil which it designates. The oldest Dutch authors write it *ollant*. Thus *Maerlant* says—

"Doe wart comine Loduwike
Karel die caluwe, die wel geraecte,
Die eerst grane jn *ollant* maecte."
Vol. iii. p. 13, v. 8.

And again, "Comes de Ollandia," *a Count of Holland*. See Huydecoper on Melis Stoke, vol. i. p. 524. Look for this word in the Tenthonista of van der Schueren, and you will find "Beven daveren als eyn ollant, *Scatere*," *tremble under the feet as a marshy ground*.

The word *ol*, in the sense of *dirty* or *glutinous matter, mud*, does not appear in Anglo Saxon, but it is found in a derived signification. *Ol*, occasionally changed to *kol*, signifies *calumnia*. Wachtendonk, in his Rhyme Chronicle, observes:

"Hollant, een nieuwe naem, die schijnt 't lant te passen,
Alsoo het meest bestact in veenen en moerassen."
Matthæus de Nobilitate, p. 50.

of the *Batavi*,* the first inhabitants on record, as being located towards the mouths of the Rhine, between the Whaal,† the most southerly stream of the Rhine, and the other branches to the north: thus the dominions of the Batavi appear to have extended from Dordrecht to about Haarlem. The country is generally low and marshy, and seems formed or enriched by the alluvial deposits brought down by the various streams into which the Rhine was divided as it approached the sea. Pliny, the naturalist, about a century after Cæsar, gives a minute description of it as a land, where, "the ocean pours in its flood twice every day, and produces a perpetual uncertainty whether the country may be considered as a part of the continent or the sea."‡ The genius and industry of men have prevailed. The Hollanders or Dutch have originally taken their possessions from the dominion of the deep; and the exercise of the perpetual thought, care, and industry, necessary first to raise, and then keep up such mighty embankments as defend them from their constant assailant the raging sea, has educated a people, adventurous, brave, and cautious. The Dutch, applying these habits to the cultivation of their intellectual powers, have thus taken the first rank in polite literature, and have also been successful cultivators of the arts and sciences. We are indebted to the Dutch not only for the discovery of oil painting,§ but for the finest specimens of the art: they were also the inventors of printing,‖ painting on glass, and, as some say, of the pendulum, the microscope, &c.

* Bataver is thought by many to be contracted from Bat-auwers, that is, *inhabitants of good or fruitful land*, from bat, bet *good* (still found in beter), and auwe *ground* or *country*. It is supposed that the name is preserved in a part of Gelderland, the Betuwe *fruitful country*, in opposition to Veluwe *bad land*, from vale *falling, defective*, and ouwe *land, country.—Hist. of Dut. Language, by Ypey.*

† Cæsar's Comment. lib. iv. 10.

‡ Plin. Hist. Nat. lib. xvi.

§ By John van Eyck, better known by the name of John of Bruges, in 1410. Korte leevensschets der Graaven van Holland, door *Ludolf Smids*, 4to. Haarlem, 1744.

‖ At Haarlem, by *Laurence Koster*, about 1423. His real name was *Lourens Janszoon Koster*, a celebrated citizen of Haarlem, born about 1370. He was treasurer of the city, and held other important offices. I once thought that Gutenburg of Mayence was the inventor of printing in 1440, (Elements of Anglo-Saxon Gr. p. 16); but every impartial person, upon a close investigation of the evidence produced in recent works, must ascribe the honour of the invention to Koster. Ample proof will be found in Verhandeling van Koning over den oorsprong, de uitvinding, verbetering en volmaking der Boekdrukkunst te Haarlem, 1816, bij Loosjes. Gedenkschriften wegens het vierde eeuwgetijde van de uitvinding der Boekdrukkunst door Lourens Janszoon Koster van stadswege gevierd te Haarlem den 10 en 11 Julij 1823, bijeenverzameld door Vincent Loosjes, te Haarlem 1824. Mr. Jacobus Scheltema's geschied en Letterkundig Mengelwerk, vol. v. vi. One authority, among many others, is so strong in favour of Holland, that it cannot be omitted. A German Chronicle of the year 1499, acknowledges that though Mayence improved the art, it was first known in Holland. "Item wie wail die kunst is vonden tzo Mentz, als vursz up die wyse, als dan nu gemeynlich gebruicht wirt, so is doch die eyrste vurbyldung vonden in Hollant uyss den Donaten, die daeselbst vur der tzyt gedruckt syn. Ind van ind uyss den is genommen dat begynne der vursz kunst. Ind is vill meysterlicher ind subtilicher vonden, dan die selve manier was, und ye langer ye mere kunstlicher wurden." Item, though this art was found (out) as aforesaid at Mayence, in that manner in which it is now commonly practised, yet the first idea was taken in Holland from the Donates which were there published before that time. And from and out of them is taken the beginning of the aforesaid art. And is much more masterly and neatly performed than the former manner was, and the longer (it has continued) the more perfect it has become.—*Cronica van der hilliger stat v. Coellē.* Gedrukt te Keulen, by Johannes Koelhoff, in den jare 1499. Gedenkschriften van de uitvinding der Boekdrukkunst, p. 137.

2. This country has had more than its share of eminent men. It has produced an *Erasmus*, a *Vossius*, *Lipsius*, *Junius*, *Grotius*, *Heinsius*, *van Dyk*, *Rembrandt*, *Boerhave*, *van Lennep*, and *Bilderdijk*. *Ten Kate* developed the grammatical principles which have been so fully and ably illustrated by Dr. J. Grimm in his Deutsche Grammatik. Let it also be ever remembered that this land of freedom has not only fostered native talent, but supported and encouraged it wherever it was found. Here *Linnæus* formed and matured his *Systema Naturæ*: here *Haller* studied, *Descartes* first received encouraging support, and at Gouda *Locke* finished his immortal work on *Human Understanding*. From Holland has also flowed a stream of classical erudition, conveyed in pure Latinity, and benefited the whole of Europe by the accurate and beautiful specimens of typography which issued from the press of the *Elzevirs*, *Wetsteins*, and other eminent printers. While, for their skill in the learned languages, their classical scholars have acquired European fame, the native tongue, which informed the mind and warmed the heart of the Hollander, has been either entirely unknown or disregarded by other nations, though it is a language of Teutonic origin, and well deserves the attention of the philologer, being one of the purest, most nervous, and expressive of the Gothic root.

3. We have no evidence of the language which was spoken by the Batavi in Cæsar's time; but, as they were a German race, it must have had a Teutonic origin. That this language has undergone some mutations, will be evident from a very short view of the political changes which have taken place. Such changes as affected the language arose from tribes of Teutonic origin; their language, therefore, was only altered by some small dialectic variations, and still remained Teutonic.

4. The *Batavi* were allies of the Romans, who constantly eulogize Batavian bravery and fidelity; but about the end of the 3rd century the Batavi were much oppressed by other Gothic nations, as the Saxons, Salian Franes, and other hordes, which forcibly obtained the settlements of the Batavi. Thus the country became inhabited by a mixture of Germanic tribes,* which were subject to the Francic power till the time of Charlemagne and his sons.

Vincent Loosjes, Haarlem, 1824. A learned Italian, Tommaso Tonelli of Florence, after visiting Holland, and making minute and personal inquiries concerning the discovery of printing, unhesitatingly declares that the invention must be ascribed to Lawrence Koster.—*Antologia di Firenze*, Vol. II, *Jan.—April*, 1831.

* That the present Dutch are descended from the Batavi, is the opinion of some learned Dutch authors, such as Erasmus, Junius, Dousa, Grotius, and Scriverius. Grotius asserts boldly, [*De Antiquitate Reipublicæ Batavicæ*, c. iii. ad finem,] that the ever-succeeding invaders of the *Insula Batavorum* were swallowed up in the bulk of the Batavian population, and that of course the present Dutch are the genuine offspring of the Batavians. Such was the importance of the Batavian support, that even the insurrection of the Batavi under Civilis could not prevent their restoration to the friendship of the proud conquerors of the world. As long as their name appears in history, the Batavi were the allies of the Romans. But that the present Dutch are the direct offspring of the Batavi, is still a controverted point; for the Batavians were exhausted by the never ceasing levies of troops, and by the bloody battles of the Romans, often decided by Batavian valour, and being the last supports of the tottering empire, they were crushed and almost annihilated by its downfal. The Germanic crowds of

5. These pagan inhabitants and the Friesians did not listen to the preaching of the Francic monks. The Anglo-Saxons being more allied to the old Dutch, their missionaries had greater success. *Willibrord*,* with eleven Anglo-Saxon associates, in A.D. 692, left England, as missionaries to Heligoland, Friesland, Holland, Zealand, &c. They were countenanced by Pepin, Duke of the Franks.† Willibrord exerted himself so much, and was so successful, that he became the first bishop of Utrecht in A.D. 697.‡

6. In the 10th century this country had its own particular sovereigns, known by the name of Counts. *Diederik*§ was the first raised to the dignity of Count of Holland, in A.D. 903. There was a succession of thirty-six Counts, prior to *Philip* II. king of Spain in 1581, who was the last Count.‖ Philip being a bigoted catholic, and infringing the rights of Holland and the neighbouring states, *Holland* united with four other provinces, at Utrecht in 1579, to resist the Spanish oppression. Soon after, in 1581, two other states joined, and constituted *The Seven United Provinces*, which solemnly renounced the authority of Philip. William, Prince of Orange and Nassau, first held the dignity of Stadtholder under the authority of Philip. After the rejection of Philip, it was determined that William should be elevated to the chief power over the Netherlands, under the title of Count of Holland: all preliminary steps were taken, and there was nothing wanted but the solemn inauguration, when he was assassinated at Delft in 1584. His sons, Maurice and Frederic Henry,

Saxons, Francs, and Cauchi, rushing on the borders of the Roman empire, could not suffer these *socii*, these *amici et sodales populi Romani*, to dwell with them on the same spot. Afterwards the Insula Batavorum is reported to be inhabited by the Francs, and the name of Batavi is never mentioned again in all the changes their country underwent. In succeeding periods the Insula Batavorum was occupied by the Chamari; [A.D. 287], by the Salii [A.D. 358], shortly after by the Guadi (read perhaps Cauchi) and in the reports of the battles of the Romans against these invaders, or of the invaders against each other, the name of Batavi is never mentioned. Eumenius states, that towards the end of the third century, the Insula Batavorum was possessed by Francic tribes. At last, about A.D. 470, the name of Batavi disappears for ever from history, and on this period it is justly observed by the Dutch historian Wagenaar, "This nation (the Batavi) seems to have been partly slain in the Roman armies, partly transplanted by the Romans, partly killed by foreign adventurers, or drawn away from their native soil, and partly blended amongst the Francs, the Saxons, and the Friesians, so as soon to obliterate even their name in this country." Now if the Batavi were extinguished in the fifth century, it will be difficult to discover much of Batavian blood in those who occupy their territories in the nineteenth century. See *Wagenaar Vaderlandsche historie*, tom. i. p. 243, 241, 251, 295, 296. *Nalezingen op de Nederlandsche Geschiedenis*, tom. i. p. 93, 97. Inleiding tot de geschiedenis van Gelderland door W. A. van Spaan, tom. iii. p. 2. *Eumenius Panegyricus Constant. August.* c. v. *Leibnitz* rerum Brunswicensium Scriptores, I. 26.—The substance of this note is taken from a communication of the Rev. J. H. Halbertsma; it rests on his authority and that of the authors he has quoted.

* Alcuin. Vita Willibr. Die sprachen der Germanen von Dr. T. G. Radlof, p. 4.

† Advenissent ad Pippinum Ducem Francorum, *Bd.* v. 10, 11; *Sm.* p. 192, 9.

‡ Historia Episcopatuum Fœderati Belgii, utpote Metropolitani Ultrajectini, &c. folio, Antverpiæ, 1755, p. 1.

§ Some refer the origin of the Counts of Holland to the time of Charlemagne, Holland being one of the feudal grants of this emperor. "Noverint universi, quod serenissimus Dominus Rex Albertus Romanorum semper invictus, vacantem *Hollandiæ Principatum, quem Carolus Imperator olim magnus Theodorico* (Diederik) *Comiti concessit in beneficium feudale*, tam jure, quam gladio ad Sacrum Romanum intendit revocare imperium. *Trithemius Chr. Hirsaug. ad a.* 1300. *Struvii Corpus Hist. Germaniæ, Periodus nona*, § 8, note 33, vol. i. p. 571.

‖ Smids's *Graven van Holland*, 4to. Haarlem, 1744.

held the dignity of Stadtholder in succession till 1647, when William II. son of Frederic Henry, was invested with this authority.

7. The Stadtholder fled in 1795, and Holland became a more democratic republic. In 1806, Lewis Buonaparte, by the powerful influence of his brother Napoleon, was proclaimed king of Holland. This prince abdicated in 1810, and Holland was united to the French empire. In 1815, Belgium was joined to Holland, and the Prince of Orange-Nassau was inaugurated King of the Netherlands under the name of William I. Belgium revolted in 1830. On the abdication of William I. in 1840, his son, William II. ascended the throne.

From these political changes the language, especially in early times, must have been affected. A few specimens will best show the mutations and the progress of the Dutch tongue; but, before these are introduced, a few remarks upon its nature and character may not be useless.

8. The distinguishing characteristic of the Dutch language,* is descriptive energy. If it be not soft and musical, it is dignified, sonorous, and emphatic. It has great compositive power; all technical terms, which the English borrow from exotic sources, from the Latin and Greek, are composed by the Dutch from their own indigenous roots. Almost every polysyllabic word is descriptive of the object which it designates. In this respect the Dutch is much superior to the present English.† There is, however, a striking affinity between our language and the Dutch. Take as instances a Dutch proverb, and a short extract from Spieghel.

A DUTCH PROVERB.

"Als de wyn is in de man,
Is de wysheid in de kan."

TUINMAN'S *Sprkw. Nalz.* p. 19.

LITERAL ENGLISH.

As *(when)* the wine is in the man,
Is the wisdom in the can.—*Bowring.*

"Parnassus is te wijd; hier is geen Helicon,
Maar duinen, bosch en beek, een heht, een zelfde zon,
Dit water, dit land, beek, veld, stroom en boomgodinnen,
Met maghteloose liefd wij hartelijk beminnen."

Hartspiegel, I. 127—130.

LITERAL ENGLISH.

Parnassus is too wide; here is no Helicon,
But downs, wood, and beck, one air, one selfsame sun,
This water, this land, beck, field, stream, and wood-goddesses,
With mightless love we heartily admire.‡

* I cannot omit a remark on the importance of language, in designating the mental powers of a nation, written by a learned and truly patriotic Dutchman. "Elk volk heeht prijs aan het eigendommelijke van zijn karakter, aan hetgeen, waarin het zijne zedelijke waarde, het uitmuntende van zijne verstandsvermogens acht te bestaan; het moet dus, bij wettig gevolg, belang in die Taal stellen, welke het van alle volken onderscheidt."—*Collot d'Escury Hollands roem in kunsten en wetensch.* iii. bl. 9.

† Astronomy is in Dutch sterrekunde, from ster *a star*, kunde *knowledge, science*; or hemelloopkunde, from hemel *heaven*, loop *a course*, kunde *science*.—Taalkunde *grammar*, from taal *language*, kunde *science*.—Telkunst *arithmetic*, from tel *a number*, kunst *science, art*.—Aardrijkskunde *geography*, from aarde *earth*, rijk *realm*, kunde *science*, &c.

‡ Bowring's Batavian Anthology, 12mo. London, 1834, from which interesting little work these translations and some other poetic versions are taken.

9. The correct and emphatic version of the Scriptures, which owes its origin to the Synod of Dordrecht 1618—1619, affords a fine specimen of the expressive powers of the Dutch language. It is one of the best established versions, and the language of this translation is well calculated to express the devout and dignified emotions of the Christian.

10. The earlier the specimens of the Teutonic languages, the more striking are their affinity and analogy, which prove that they originally sprung from one source. The oldest compositions in Dutch are very similar to Low-German *(Platt-Deutsch.)*

THE FIRST SPECIMEN OF THE DUTCH LANGUAGE is taken from a translation of the Psalms made about A.D. 800. These Low-German Psalms, written in the time of the dynasty of Charlemagne, were published for the first time by F. H. von der Hagen Breslaw, 1816.* The manuscript of this translation is first mentioned in a letter of Lipsius to his friend Schottius, at Antwerp, dated Louvain, January 14th, 1599.† Professor A. Ypey of Groningen claims this fragment as a specimen of the old Low-German or Dutch. *(Nederduitsch.)*‡

PSALM lvi. 2—5.

2. Ginathi mi got ginathi mi. uuanda an thi gitruot sila min. In an scado fitheraco thinro sal ic gitruon untis farliet unreht.

3. Ruopen sal ik te gode hoista. got thia uuala dida mi.

4. Sanda fan himele in ginereda mi. gaf an bismere te tradon mi.

5. Santa got ginatha sina in uuarheit sina. in generida sela mina fan mitton uuelpo leono. slip ik gidruouit. Kint manno tende iro geuuepene in sceifte. in tunga iro suert scarp.

THE SAME IN MODERN DUTCH.

2. Begenadig mij, God! Begenadig mij; want op U vertrouwt mijne ziel. En in de schaduw uwer vederen zal ik vertrouwen tot dat het onregt moge voorbijgaan.

3. Roepen zal ik tot den hoogsten God, God die mij wel deed.

4. Hij zond van den hemel en verloste mij; Hij gaf aan den smaad over, die mij vertraden.

5. God zond zijne genade en waarheid; en Hij verloste mijne ziel van het midden der leeuwen welpen. Ik sliep ongerust. Kinderen der menschen; hunne tanden (waren) wapenen en schichten en hunne tong een scherp zwaard.

11. The Flemish is so closely allied to the Dutch, that it may, especially in its earliest form, be considered the same language. In the thirteenth century, because of the flourishing state of the Flemings, and the care of their writers to observe great purity in their diction, and to express correctly the gender and inflection of words, this improved form of the Dutch language was denominated Flemish. Even at the present day Flemish appears to be nothing more than the Dutch of the preceding century.

* Niederdeutsche Psalmen aus der Karolinger Zeit, zum ersten mahl herausgegeben von Friedrich Heinrich von der Hagen, 8vo. Breslau, 1816.

† Opera omnia Justi Lipsii, vol. ii. p. 986, Vesaliæ, 1675.

‡ A. de Jager, Taalkundig Magazijn, No. I. p. 65, Rotterdam, 1833.

12. A LITERAL COPY OF THE CHARTER OF BRUSSELS in A.D. 1229, from the Book of Privileges, called the Book with the Hairs *(Boek met den Hairen)* from *Verhandeling over de Nederduytsche tael en Letterkunde, opzigtelyk de zuydelyke Provintien der Nederlanden*, door J. F. Willems, Antwerpen, 2 vols. 8vo. 1819—1824.

"Ic heinric bi der gratien goeds hertoghe van Brabant, Ende ic heinric sijn oudste sone wi doen u cont dit ghescrifte allen dengenen die nu syn ende die nacomende sijn. dat wi overmids vroeden rade onser mannen en der scepenen en der gesworne van bruesele desen coren hebben geset binnen Bruesele bi trouwen en de bi eede onser manne ende gemeinleec den poerteren van Bruesele Desen core te houden om gemeine orbore ende vordane meer in deser manieren."—WILLEMS' *Verhandeling*, p. 133.

MODERN DUTCH.

"Ik Hendrik, bij de gratie Gods, hertog van Braband, en ik Hendrik, zijn oudste zoon, wij doen u weten dit geschrift aan al degenen, die nu zijn, en die nakomende zijn, dat wij, ten gevolgen van wijzen raad onzer mannen en der schepenen en der gezworenen van Brussel, deze keuren hebben gezet binnen Brussel door trouw en door ede onzer mannen, en gemeenlijk de Poorteren *(Burgers)* van Brussel deze keuren te houden tot algemeen gemak en voortaan meer op deze wijze."

LITERAL ENGLISH.

"I Henry, by the grace of God, Duke of Brabant, and I Henry, his eldest son, we make (to) you known this writing to all those who now are, and who are to come, that we, in consequence of the wise counsel of our men, and of the sheriffs, and of the sworn of Brussels, these statutes have established in Brussels through the fidelity and oath of our men, and commonly the citizens (Burghers) of Brussels these statutes to keep, for general convenience, and for the future more in this wise."

13. Reinaert de Vos, an allegorical and satirical poem, is one of the most popular works ever published. The story soon spread over the whole of Europe, by translations in almost every language. The poem was first written in the old *Flemish* dialect, affording a fine and very early specimen of the language. The Flemish manuscript is undoubtedly the original of which the famous *Low-Saxon Reineke Vos*, published at Lubeck, 1498, is a free translation. The old prose editions of Reineke Vos, printed at *Gouda*, 1479, and *Delft*, 1485, appear to be only a negligent translation of the Flemish poem, even preserving, in many instances, the metre and rhyme of the original. The English version, by *William Caxton*, 1481, was made from the Gouda edition. By the indefatigable researches of Mr. J. F. Willems, it appears that the first part of the Flemish Reinaert was written about 1150, and by recent inquiries, as well as by the preface to his modernized Flemish Reinaert de Vos naer de oudste beryming, Eecloo, 1834, it is concluded that *Willem van Utenhoven*, a priest of Aerdenburg, was the real author* of the second

* *Madok* was not the author, for the name of such a writer cannot be found. In the passage where Madok occurs, it cannot be the name of a man; for, as *Maerlant* observes, it merely designates a poem, (Hoffmann's *Horæ Belg* i. 21, by the fertile and learned writer

part which was composed about the year 1250. Jacob van Maerlant, the father of the Flemish chroniclers and Poets, so early as 1270, complains of the alterations and additions made by copyists of Reinaert's boerden, *merry jests and tricks.*

14. That some of the materials of this fine poem are taken from French works, is confessed by Willem van Utenhoven himself:

> Daerom dedi de vite soeken,
> Ende heeftse uten walschen boeken
> In dietsche aldus begonnen.—*Willems' Pref.* p. xiv. l. 7.
>
> Therefore did he the tricks (*of the fox*) seek,
> And has them out of Welsh (*foreign*) books
> In Dutch thus begun.

15. There have been many editions of this work. We have the erudite volume of Reinardus Vulpes, *Carmen epicum seculis* IX *et* XII *conscriptum*, ad fidem Codd. MSS. edidit et adnotationibus illustravit *Franciscus Josephus Mone*, *Stuttgardiæ et Tubingæ*, 1832; also *Mr. O. M. Meon's* highly interesting edition of nearly all the parts of the fables and tales of the Fox, treated by *Piere de St. Cloud*, *Richard de Lison*, *Marie de France*, &c. which appeared under the title *Le Roman du Renard*, publié d'après les MSS. de la Bibliothèque du Roi des XIII. XIV. et XV. siécles, *Paris*, 1826, chez Treuttel et Würz, 4 vols. 8vo. avec figures. The indefatigable researches of the learned *Professor*, *J. Grimm* are published under the title *Reinhart Fuchs*, Berlin, 1834. These and other numerous editions, as well as the complaint of Waltherus de Coinsi, Prior of Vic sur Aisne in his Louanges de nostre Dame, and Miracles de la Vierge, that Renard was preferred to the reading of legends, sufficiently show how many pens it has occupied, and at what an early period this celebrated poem served for entertainment and instruction. A slight comparison of all these productions with the Flemish *Reinaert de Vos* must lead to the conviction, that whatever use its author may have made of the works of his predecesssors, he has far surpassed them all, and has composed a work fully deserving the praises which the most competent judges have bestowed upon it. It is important both for matter and composition; and if it were the only interesting and valuable work existing in the old Dutch, it alone would fully repay the trouble of learning that language. This poem gives a true picture of the world, with all its orders, states, conditions, passions, and characters, in an easy

Hoffmann von Fallersleben, to whom we are indebted for a very correct edition of Reineke Vos, from the Lubeck edition of 1498, with a valuable glossary). Besides, the article *de* is never used before Dutch proper names. That all may judge for themselves, the passage is here cited: –

"Willem die Madok maecte	"Willem, who wrote (made) Madok,
Daer hi dicken omme waecte	About which he was much awake,
Hem vernoide so haerde	Annoyed himself so much
Dat die geeste van Reinaerde	That the actions of Reinaerde
Niet te recht en es geschreven."	Were not correctly written."

Willems' Reinaert de Vos, p. XIII.

and flowing versification, in a rich, powerful, and sonorous language, hitherto, for want of knowing its powers, not so valued as it deserves.

16. Professor Grimm's invaluable Reinhart Fuchs is a rich mine of philology, history, and general information, that cannot fail to revive a love for the old Dutch or Flemish, which, notwithstanding all endeavours to suppress it, has still preserved its pristine vigour and strength. In the present age, the Flemish owes much to the patriotic feeling and well-directed energy of a native Fleming, *J. F. Willems, Esq.* whose exertions are above all praise.*

17. The first example is taken from *Grimm's Reinhart Fuchs*, Berlin, 1834, printed from the Codex Comburgensis, an old Flemish manuscript preserved at Stuttgardt. There is still a manuscript of it at Antwerp; there was also one at Amsterdam, which a few years ago was sold to an Englishman.† The other example is taken from the *modernised Flemish edition by J. F. Willems* 12mo. Eecloo, 1834. These may serve to show the great affinity of the Flemish dialect with the English:

OLD FLEMISH.

Het was in enen pinxen daghe,
dat bede bosch ende haghe
met groenen loveren waren bevaen.
Nobel die coninc hadde ghedaen
sîn hof craieren over al,
dat hi waende, hadde hîs gheval,
houden ten wel groten love.
Doe quamen tes coninx hove
alle die diere, grôt ende clene,
sonder vos Reinaert allene.
hi hadde te hove so vele mesdaen,
dat hire niet dorste gaen:
die hem besculdich kent, onsiet.
also was Reinaerde ghesciet:
ende hier omme sceuwedi sconinx hof,
daer hi in hadde cranken lof.

Grimm's Reinhart Fuchs, p. 116.

MODERNISED FLEMISH VERSION.

'T was omtrent de Sinxendagen.
Over bosschen over hagen
Hing het groene lenteloof.
Koning Nobel riep ten hoov'

* Verhandeling over de Nederduitsche tael en letterkunde opzigtelyk de zuydelyke Provintien der Nederlanden, *J. F. Willems, Antwerpen*, 1819.—*Willems'* over de hollandsche en vlaemsche schryfwyzen van het Nederduitsch, *Antwerpen*, 1824, 8vo.

† Mr. Heber, at whose sale, as I am informed by the friendly communication of Mr. Willems, it was purchased by the Belgian government, and printed under the learned and judicious superintendence of Mr. Willems, in royal 8vo. containing 352 pages, a glossary of the antiquated words, and 13 well-executed lithographic plates, with a short specimen of the MS. in each plate. It's title is—Reinaert de Vos Episch Fabeldicht van de twaelfde en dertiende eeuw, met aenmerkingen en ophelderingen van J. F. Willems, *Gent*, 1836. A warm interest for the early literature of the Belgians has been revived, not only by the well edited works of Mr. Willems, but by Theophilus, a Flemish poem of the 11th century, and other pieces, published by Mr. Blommaert of Gent.

Al wie hy, om hof te houden,
Roepen kon uit veld en wouden.
Vele dieren kwamen daer,
Groot en klein, een bonte schaer.
Reinaert Vos, vol slimme treken,
Bleef alleen het hof ontweken;
Want hy had te veel misdaen
Om er heen te durven gaen.
Die zich schuldig kent wil vluchten.
Reinaert had er veel te duchten;
Daerom schuwde hy het hof,
En dit bracht hem kranken lof.—*Willems*, p. 1.

LITERAL ENGLISH.

It was upon a Whitsunday,
When over hedge and bush so gay
Waved the greeny leaves of spring,
At the command of Nobel, king,
To his court they did convene
All whom he did faithful ween,
Bowing with submission true.
Then to the royal court there drew
All the beasts, both great and small,
But one was missing of them all,
Renard whose misdeeds were so great
He durst no more approach the gate:
A guilty conscience shuns the light,
And such was Renard's evil plight,
That to the court no more he came,
Where he did bear so ill a name.*—*Morrell.*

18. JACOB VAN MAERLANT is the father of the Dutch Poets. He was born at Damme in Flanders, A.D. 1235, and died in 1300. Maerlant was a layman, and distinguished as a philosopher and orator. He translated several works into Dutch rhyme, such as *The Beauties of Aristotle*, of which

MAERLANT SAYS:

Dese bloemen hebben wi besocht
En uten Latine in Dietsche brocht
Ute Aristotiles boeken.

IMITATED IN THE ENGLISH OF CHAUCER.

All these beauties haue we soughte,
And out of Latin to Dutche broughte,
From the bookes of Aristotle.

19. His famous work is, "Spiegel Historiael," or "*Historic Mirror.*" In his *Leven van Franciscus*, he makes the following apology for using Flemish words.

* For the German of this passage, see *High-German*, § 56, 57; and *Low-German*, § 26.

MAERLANT'S FRANCISCUS.

Ende, omdat ic Vlamine ben,
Met goeder herte biddic hen,
Die dit Dietsche sullen lesen,
Dat si myns genadich wesen;
Ende lesen sire in somich woort,
Dat in her land es ongehoort,
Men moet om de rime souken,
Misselike tonghe in bouken.

IMITATED IN THE STYLE OF CHAUCER.

For I am Flemysh, I you beseche
Of youre courtesye, al and eche,
That shal thys Doche chaunce peruse,
Unto me nat youre grace refuse;
And yf ye fynden any worde
In youre countrey that ys unherde,
Thynketh that clerkys for her ryme
Taken an estrange worde somtyme.

Bowring's Batav. Anthol. p. 25.

20. In power, extent, and population, Holland soon became the predominant province; and after the Union, the States-General was held at the Hague in this district: hence, the language of Holland became the language of the government, the learned, and the press—in short, the arbiter of what was to be considered true Dutch, and it is therefore often denominated *Hollandsche taal* or *Hollandsch*.

21. MELIS STOKE began his "Rijmkronijk," or "*Poetical Chronicle*," before the year 1296, perhaps about 1283, as it was dedicated to Count Floris the Fifth, who died in 1296.* This Chronicle was published in 1591, and again in 3 vols. 4to. 1772, by *Huydecoper*, with valuable notes. This last is by far the best edition.†

MELIS STOKE'S DEDICATION.

Dese pine ende dit ghepens
Send ic u, Heer Grave Florens,
Dat ghi moghet sien ende horen
Wanen dat ghi sijt gheboren,
Ende bi wat redenen ghi in hant
Hebbet Zeelant ende Hollant;
Ende bi wat redenen dat ghi soect
Vrieslant, dat u so sere vloect.

Huydecoper's Melis Stoke, b. i. v. 27.

LITERAL ENGLISH.

The fruit of my pains, and thoughts also,
Sir Count Florens, send I to you;

* Ypey's Beknopte geschiedenis der Nederlandsche Taal, Utrecht, O. S. van Paddenburg, 1812, vol. i. p. 331.

† B. Huydecoper Rijmkronijk van Melis Stoke, met Historie-Oudheid en Taalkundige aanmerkingen, Leyden, Johannes Le Mair, 1772.

That you might see, and also hear,
From whence they came that did you bear,
And by what right, within your hand,
You hold both Zealand and eke Holland,
And by what right you seek yet more
Friesland, that curses you so sore.

Morrell.

22. CHARTER OF LEYDEN, A.D. 1294.

In het Jaar, 1294.

Wy Florens, Grave van Hollant, van Zelant, ende Here van Vrieslant, maken cont alle den ghenen, die desen brief sullen sien, of horen lesen, dat wi hebben ghegheven Rutghere den Scomakere, ende Kerstanse sinen broder, derdalf morghens Lants in eghindoem, die ligghen alrenast der Burch van Leiden, ende dat vorseide Lant hevet Daniel van den Warde quite gheschouden, als dat hy't held van ons te lene.

Ghegheven alsmen scrivet vire ende neghentie.

Handvesten der Stad Leyden, folio, *Leyden,* 1759, p. 478.

LITERAL ENGLISH.

In the year 1294.

We Florens, Count of Holland, of Zealand, and Lord of Friesland, make known to all those who this letter shall see, or hear read, that we have given to Rutghere the Shoemaker, and Kerstanse his brother, two and a half acres of land, in property, which lie nearest the castle of Leyden, and this aforesaid land has Daniel van den Warde quite paid, so as he held it from us in fief.

Given, as men date, four and ninety.

JAN VAN HEELU.

23. Jan van Heelu, or van Leeuwe, so called from the name of the place in Brabant where he dwelt. About 1291 he wrote the chronicle of the feats of Jan I. Duke of Brabant,* which has just appeared in a splendid edition with this title "Rijmkronijk van Jan van Heelu," &c. van J. F. Willems Lid der Koninglijke Academie van Brussel. 4to. 1836.

JAN VAN HEELU.

Want, gelyc dat die Euerzwyn,
Daer si moede gejaget zyn,
Verbeiden spieten ende sweert,
Alsoe drongen si, onuerueert,
Jeghen die Brabantre weder,
Dat si doen den Hertoghe neder
Twee orsen onder hem staken.

A VERSION IN THE LANGUAGE OF CHAUCER.

As the furious boare, pursued
By the daring hunter rude,
Teares the earth, and, raging loudlie,
Rushes on the hunter proudlie,
So the fierce Brabanter then
Driues the Hertoch back agen,
Under him two horses stagger.

* Professor Siegenbeek's Beknopte Geschiedenis der Nederlandsche Letterkunde, 8vo. 1826, p. 27.

24. THE LIFE OF JESUS, an interesting and a very useful harmony of the Gospels, most probably formed from the Vulgate, as the parables and other parts are in Dutch prose, and almost a literal Dutch translation from the Latin of this celebrated version. This early Harmony of the Gospels must be interesting to divines, while the philologist will rejoice at the discovery of this pure specimen of ancient Teutonic. The MS., written on one hundred and two leaves of coarse parchment, was preserved in the Abbey of St. Trond, and presented to Dr. Meijer, in 1828, while he was professor in the University of Louvain. It is the opinion of his friend, Professor F. J. Mone, and of Mr. Willems of Ghent, as well as his own, that this MS. is a composition of the latter part of the 13th century. It was published with the following title:

Het Leven van Jesus.—Een Nederlandsch Handschrift uit de dertiende eeuw, met taalkundige aanteekeningen, voor het eerst, uitgegeven door G. J. Meijer, Hoogleeraar te Groningen.—*Te Groningen bij J. Oomkens*, 8vo. 1835, pp. 431.

A very short specimen from the parable of the sower will be sufficient.

Een sayere ghinc ut sayen syn saet. en alse hi sayde so nil som dat saet neuen den weghe. Aldar wardt vertorden. ēn de voghele quamen ēn atent op. (Chap. 89, p. 77, l. 9.)

25. SPIEGEL ONSER BEHOUDENISSE. This is one of the first books printed at Haarlem by Laurens Janszoon Koster; it is in the old German character, and in a quarto form, consisting of sixty-two pages. The printing is only on one side of the leaf, the blank sides being pasted together, and the pages are without numbers. Many of the letters stand out of their connexion, and irregularly in the lines. The book has not any title, but its object is to illustrate Scripture history by means of wood-cuts. It is without date, but supposed to have been printed about the year 1424. The introductory sentence will be an interesting specimen of the Dutch language about the time when it was printed:

SPIEGEL ONSER BEHOUDENISSE.

Dit is die prologhe vāder spieghel onser behoudenisse so wie ter rechtuaerdichet vele mēschē lerē sellē blenckē alse sterrē in die ewighe ewichhede. Hier om ist dat ic tott' lerīge vele mēschē dit boek heb aēgedacht te vgaderen (vergaderen).

LITERAL ENGLISH.

This is the prologue of the mirror of our redemption, such as for justification, many men shall teach to shine as stars in the everlasting eternity. Therefore it is that I, to the instruction of many men, this book have meditated to compose.

26. EVANGELIUM, is a translation from the Latin Vulgate, a monument of the Dutch language, and a fine specimen of typography: it was printed at *Gouda*, 1477, in 4to. The Evangelium was just preceded by *Neder-duitsche Bybel*, Delft, Jacob Jacobsz (van der Meer) en Mauritius Yemantsz van Middelborch, 10 Jan. 1477, small fol.

Lk. viii. 4, 5.

4. In dien tiden doe ene grote scare vergaderde, ende uten steden quamē to thē seide hi bi ghelikenisse. 5. Hi ghinc wt saeyen die syn saet saeyet Ende als hyt saeyet. sommic hviel biden weghe. ende het wort vertreden ende die voghelen des hemels atent.

27. DAT NIEWE TESTAMENT, *Delft*, 1524, 8vo.

Mk. iv. 3, 4.

3, 4. Hoert toe Siet, een sayer ginc wt om te sayen, ende het geboerde onder tsayē, dattet soommich saet viel bij den wech, ende die vogelē des hemels syn gecomen, ende hebbē dat opgegetē.

28. DAT GHEHEEL NYEUWE TESTAMENT, *Thantwerpe*, 1527, 8vo.

Mk. iv. 3, 4.

3, 4. Hoor toe, siet, een sayer ghinc wt om te sayen. En tgebuerde onder tsayen, datt et sommich saeyt viel bey den wech, ende die vogelen des Hemels zijn gecomen ende hebben dat opgegeten.

29. BIBLIA, *tot Leyden*, 1581.

Mk. iv. 3, 4.

3, 4. Hoort, siet een Zaeyer ginck wt om te zaeyen. Ende het gheschiede dat als hy zaeyde, een deel (des zaets) viel by den weech, ende de voghelen des hemels quamen ende aten dat op.

30. JACOB CATS, generally styled Father Cats, was born at Brouwershaven, a small town in Zealand, 1577, and died 1660. He is the poet of the people: everywhere practical and useful, everywhere original, and often sublime. Bilderdijk says—

Goede, dierbre Vader Cats,
Wat behelst ge niet al schats!
Good, beloved Father Cats,
How much treasure dost thou contain!

Gij, daerom, geeft uw liefde niet
Aen ieder die u liefde biet;
Maer eerst op alle saecken let
Eer dat gij sucht of gunste set;
Want die te licht een vrient verkiest,
Wel licht sijn vrient en al verliest.

Minne en Sinnebeelden, I. D. p. 133. 1828.

Then love not each who offers thee
In seeming truth his amity;
But first take heed, and weigh with care,
Ere he thy love and favour share;
For those who friends too lightly choose,
Soon friends and all besides may lose.

Gelnckigh is de mensch die gelt en hooge staten
Kan hebben buijten sucht, en willigh achterlaten;
Kan seggen tot de pracht, tot eer, en tot de lust,
Al ben ick sonder u, soo ben ick toch gerust.

Spiegel van den ouden en nieuwen tijt, I. D. p. 539. 1828.

Oh! happy, happy he, whose generous soul can rise
Above the dross of wealth, or pomp, or vanities—
Scorn splendour, pleasure, fame; and say with honest pride,
I have ye not indeed, but yet am satisfied.—*Bowring.*

31. PIETER CORNELIUS HOOFT, born at Amsterdam, March 16th, 1581, and died 1647. Vondel said of him—

Dat Doorluchtig Hooft der Hollandsche Poeten.
Of Holland's poets most illustrious head.

He was also so eminent a prose writer as to obtain the appellation of the Tacitus of Holland.

32. HUGO DE GROOT, better known by his Latinised name Hugo Grotius, was born at Delft in 1583. He had extraordinary and precocious talents, and was a zealous Arminian. Grotius was one of those whose influence excited some of that universal attention to religion so prevalent in Holland. When imprisoned at Loevesteyn, he wrote his most celebrated poem in Dutch, "*Bewijs van de ware Godsdienst*," Evidences of the true Religion.* Though he was one of the most learned men Holland ever produced, and is deservedly eulogised for his critical as well as for his historical writings, his reputation as a poet is not very great. One short specimen is given from the conclusion of his Evidences.

Neemt niet onwaerdig aen dit werkstuk mijner handen,
O des aerdbodems markt, o bloem der Nederlanden,
Schoon Holland: laet dit sijn in plaets van mij bij u
Mijn koningin: ik toon soo als ik kan noch nu
De liefde die ik heb altijd tot u gedragen
En draeg en dragen sal voorts alle mijne dagen.—p. 136. 1728.

ENGLISH VERSION.

Receive not with disdain this product from my hand,
O mart of all the world! O flower of Netherland!
Fair Holland! Let this live, tho' I may not, with thee,
My bosom's queen! I show e'en now how fervently
I've loved thee thro' all change—thy good and evil days—
And love, and still will love, till life itself decays.

33. DIRK RAFAEL CAMPHUYSEN, a disciple of the famous Arminius, was a native of Gorkum, born in 1586, and died in 1626. He wrote a paraphrase on the Psalms, and much religious poetry. One of the most popular pieces of the Dutch poets is *Camphuysen's* "*May Morning.*"

Wat is de Meester wijs en goed,
Die alles heeft gebouwt,
En noch in wezen blijven doet:
Wat's menschen oog aanschouwt.

* Better known in England by its Latin title, *De Veritate Religionis Christianæ*. He wrote this work in Dutch verse for fishermen, and sailors on long voyages. The Rev. J. Halbertsma says, "I have often heard old Friesian sailors reciting whole pages from this book. Grotius was afterwards induced by the learned to translate it into Latin, and it has been since translated into almost all the languages of Europe, and I believe into Arabic."

Ach! waren alle Menschen wijs,
En wilden daar bij wel!
De Aard' waar haar een Paradijs,
Nu is ze meest een Hel.
Stichtelyke Rymen, 1727, p. 639.

What love, what wisdom, God displays
On earth, and sea, and sky,
Where all that fades and all that stays
Proclaim his Majesty!

Ah! were the human race but wise,
And would they reason well,
That earth would be a paradise,
Which folly makes a hell.

A line is often quoted from his Lawful Amusement, [*Spels Mate*]:

'T is wel, goedheyts fonteyn, 't is wel al wat gy doet.
Fountain of goodness Thou—and all thou dost is well.

34. Joost van den Vondel was born in 1587, and lived to the age of ninety-one. He is the Dutch Shakspeare in his Tragedies: his "Lucifer" is one of the finest poems in the language, and is compared to Milton's "Paradise Lost."

VONDEL'S LUCIFER.

———O noit volprezen
Van al wat leeft, of niet en leeft,
Noit uitgesproken, noch te spreecken;
Vergeef het ons, en schelt ons quijt
Dat geen verbeelding, tong, noch teken
U melden kan. Ghij waert, ghij zijt,
Ghij blijft de zelve.

A FREE TRANSLATION.

Forgive the praise—too mean and low—
Or from the living or the dead.
No tongue thy peerless name hath spoken,
No space can hold that awful name;
The aspiring spirit's wing is broken;—
Thou wilt be, wert, and art the same!

35. The Established Dutch Version, according to the Synod of Dordrecht, 1618-1619.

Mk. iv. 3—8.

3. Hoort toe, Ziet, een zaeijer gingh uyt om te zaeijen. 4. Ende het geschiedde in het zaeijen, dat het een [*deel zaets*] viel by den wegh, ende de vogelen des hemels quamen, ende aten het op. 5. Ende het ander viel op het steenachtige, daer het niet veel aerde en hadde: ende het gingh terstont op, om dat het geen diepte van aerde en hadde. 6. Maer als de sonne opgegaen was, soo is het verbrant geworden, ende om dat het geen wortel en hadde soo is het verdorret. 7. Ende het ander viel in de

doornen, ende de doornen wiessen op, ende verstickten het selve, ende het en gaf geen vrucht. 8. Ende het ander viel in de goede aerde, ende gaf vrucht: die opgingh ende wies, ende het een droegh dertigh, ende het ander sestigh, ende het ander hondert [*vout*].

36. As the chief object of this short account of the Dutch language and literature is philological, to show the close analogy between all the Teutonic languages, especially in their earliest form, very little of more recent literature can with propriety be introduced; but the 17th century is so splendid an era, that a few remarks and extracts must be excused in this period, and even one or two in the 18th and 19th centuries. In the 17th century, Holland had its heroes in *De Ruiter* and *Tromp:* its statesmen in *Barnevelдt* and the *De Wits.* Its learned writers are *Hugo de Groot* [Grotius], *Daniel* and *Nicolaas Heins* [Heinsius], *P. Schryver* [Schriverius], *John Frederick Gronhof* [Gronovius], *Casper van Baerle* [Barlæus], *Gerard Vos* [Vossius],* and many other eminent classics. For science, *Huygens, Leeuwenhoek, Ruysch, Tulp, Swammerdam.* For its painters, it had *Rubens, Van Dyk, Rembrandt, Miereveli,* the *Teniers,* the *Van de Veldes, Jordaans, Kuyp,* the *Ostades, Gerard Douw, Mieris, John* and *Philip Wouwerman, Metsu, Berchem, Paul Potter, Pynaker,* the *Ruysdaels, Van Huysem, Wynants, Steen;* and during this period the Universities at *Groningen* in 1614, *Utrecht* in 1636, and *Gelderland,* 1648, and the celebrated school at *Amsterdam* in 1629,† were established. "The age of which we speak," says the learned *Professor Siegenbeek,* "and more especially the earlier part of it, was, in every point of view, so glorious to the Dutch nation, that it would be difficult to discover, in the history of any other people, a period of such resplendent fame and greatness."‡

37. "JACOBUS BELLAMY, born at Flushing in 1757, after gaining much applause, died at Utrecht at the early age of twenty-nine.§ A ballad of his [*Roosje*] is perhaps the most touchingly told story which the Dutch possess. It is of a maid—a beloved maid—born at her mother's death—bred up amidst the tears and kisses of her father—prattling thoughtlessly about her mother—every one's admiration for beauty, cleverness, and virtue—gentle as the moon shining on the downs. Her name was to be seen written again and again on the sands by the Zealand youths—and scarcely a beautiful flower bloomed but was gathered for her. Now in Zealand,

* Of whom Vondel said—

"Al wat in boeken steekt is in zyn brein gevaren."
Whatever is anchored in books, floated about in his brain.

† The University of Leyden was founded in 1574.

‡ Bowring's *Batavian Anthology,* p. 15.

§ Some of the beautiful little poems of *van Alphen* ought to be given, but want of room will only admit of a short eulogy from the pen of Dr. Bowring. "Van Alphen's *Poems for Children* (Gedichtjes voor de Jeugd) are among the best that were ever written. They are a precious inheritance for the youth of the *Netherlands.* They teach virtue in simple eloquence, and are better known in Holland, than are the hymns of Dr. Watts or Mrs. Barbauld here."—*Sketch of the Lang. and Lit. of Holland,* p. 79.

when the south winds of summer come, there comes too a delicate fish, which hides itself in the sand, and which is dug out as a luxury by the young people. It is the time of sport and gaiety—and they venture far, far over the flat coast into the sea. The boys drag the girls among the waves—and Roosje was so dragged, notwithstanding many appeals. "A kiss, a kiss, or you go further," cried her conductor—she fled—he followed, both laughing:—"Into the sea—into the sea," said all their companions; he pushes her on—it is deeper, and deeper—she shrieks—she sinks—they sink together—the sands were faithless—there was no succour—the waves rolled over them—there was stillness and death. The terrified playmates looked—

BELLAMY'S ROOSJE.

De jeugd ging, zwijgend, van het strand,
  En zag gedurig om:
Een ieders hart was vol gevoel,—
  Maar ieders tong was stom!

De maan klom stil en statig op,
  En scheen op 't aaklig graf
Waarin het lieve, jonge paar
  Het laatste zuchtje gaf.

De wind stak hevig op uit zee
  De golven beukten 't strand;
En schielijk was de droeve maar
  Verspreid door 't gansche land.

FREE TRANSLATION.

All silently—they look'd again—
  And silently sped home;
And every heart was bursting then,
  But every tongue was dumb.

And still and stately o'er the wave,
  The mournful moon arose,
Flinging pale beams upon the grave,
  Where they in peace repose.

The wind glanced o'er the voiceless sea,
  The billows kissed the strand;
And one sad dirge of misery
  Filled all the mourning land.

Bowring's Batavian Anthol. p. 75—77.

38. WILLEM BILDERDIJK, born at Amsterdam, 1756, and died at Haarlem, December 18th, 1831, was educated for the law. He was a giant in literature and intellectual strength, the most fertile of the Dutch writers. Willem Bilderdijk is the Samuel Johnson of the Dutch.

Bilderdijk wrote on almost every subject, but poetry was his forte, and he stands in the foremost rank of the Dutch poets.*

PRAISE OF SPEECH.

O vloeibar klanken, waar, met d' adem uitgegoten,
De ziel (als Godlijk licht, in stralen afgeschoten,)
Zich-zelve in meêdeelt! Meer dan licht of melody;
Maar schepsel van 't gevoel in de engste harmony
Die 't stofloos met het stof vereenigt en vermengelt!
Door wie zich 't hart ontlast, verademt, en verengelt!
Gij, band der wezens; en geen ijdel kunstgewrocht,
Door arbeidzaam verstand met moeite en vlijt gezocht,
Maar goddelijke gift, met d' ademtocht van 't leven,
Aan 't schepsel ingestort zoo verr' er geesten zweven.

Bilderdijk's De Dieren, p. 19.

LITERAL ENGLISH.

Ye flowing sounds, in which, with breath pour'd forth,
(Like Godlike light in rays) the soul imparts
Itself! surpassing light or melody;
Deep feeling's offspring, in close harmony,
Spirit and matter blending and uniting!
Thro' which the soul, unburden'd, breathes and lives
The life of angels! Thou blest tie of beings;
No vain attempt of human skill art thou,
By toilsome minds with pains and care sought out,
But heaven's own gift, breathed with breath of life,
Shed thro' creation, far as mind pervades.—*Morrell.*

39. The services of Professor Siegenbeek, in restoring and remodeling the Dutch language, have been so highly estimated by his country, that his system of Orthography obtained the sanction of the Dutch government in 1806. Since this time, for the sake of uniformity in expressing words, it is required that every public document should be written in strict accordance with the Professor's orthographical system.

40. A free translation of the whole Scriptures, in the modern Dutch style and orthography, was made by the learned and eloquent Professor van der Palm, of Leyden. It was published in 4to. in 1825; and, though it has not the sanction of the States-General, nor is it adopted in the churches, it is greatly esteemed, and in general use. The following extract may serve as a specimen.

MK. iv. 3—8.

3. Hoort toe! ziet, een zaaijer ging uit om te zaaijen. 4. En het geschiedde, terwijl hij zaaide, viel een deel (*van het zaad*) op den weg; en de vogelen des hemels

* Though living authors scarcely come within the scope of this work, *Tollens* cannot be omitted. He is styled, "the most agreeable, the most popular living poet of Holland." An edition of ten thousand copies of three volumes of his poetry was promptly sold among a population of no more than three millions of people. This itself is no small praise, and implies no small merit, to have so happily touched the feelings of an entire nation. His power is descriptive, his characteristic is originality.—See more in Dr. Bowring's *Sketch*, p. 98.

kwamen, en aten het op. 5. En een ander deel viel in steenachtigen grond, waar het niet veel aarde had; en het schoot terstond op, omdat het geen diepte van aarde had. 6. Doch toen de zon opging, verbrandde het, en omdat het geen' wortel had, verdorde het. 7. En een ander deel viel onder de doornen; en de doornen wiessen op en verstikten het; en het bragt geen vrucht voort. 8. En een ander deel viel in de goede aarde, en bragt vrucht voort, die uitbottede en opwies; en het een droeg dertig, en het andere zestig, en het andere honderd.

41. The established version of the Scriptures, made according to the regulations of the Synod of Dort, 1618-1619, and first published at Leyden in 1637, had its orthography modernised, according to the system of Professor Siegenbeek, by the Rev. Henry Cats, minister of the Dutch Reformed Church at Leyden. Mr. Cats dying before the work was completed, it was finished by Professor van Hengel, and published in 4to. by Thieme of Arnhem, in 1834. The same passage is selected as in the last paragraph, for facility of comparison with Professor van der Palm's translation, and with the old orthography in the 35th paragraph.

MK. iv. 3—8.

3. Hoort toe! ziet, een zaaijer ging uit om te zaaijen. 4. En het geschiedde in het zaaijen, dat het ééne [*deel zaads*] viel bij den weg; en de vogelen des hemels kwamen, en aten het op. 5. En het andere viel op het steenachtige, waar het niet veel aarde had; en het ging terstond op, omdat het geene diepte van arde had. 6. Maar als de zon opgegaan was, zoo is het verbrand geworden, en omdat het geen' wortel had, zoo is het verdord. 7. En het andere viel in de doornen, en de doornen wiessen op, en verstikten hetzelve, en het gaf geene vrucht. 8. En het andere deel viel in de goede aarde, en het ééne droeg dertig, en het andere zestig, en het andere honderd [*voudig*].

42. It is difficult to pass over many of the fine passages to be found in Feith's Old Age, [*Ouderdom*]; The Grave, [*Het Graf*], &c.; Helmers's Dutch Nation, [*Hollandsche Natie*], &c.; and also in the works of many of the old as well as the modern Dutch poets. It would be gratifying to mention their divines, philosophers, and those numerous individuals excelling in science and literature; but even a list of their names would far exceed the limits of this brief sketch. A reference can therefore, only be made to those, who have professedly treated the subject more fully.* Enough has been probably advanced to prove that Holland has cast more than her share into the intellectual treasury of the world, and this must suffice for the present.

Dutch Dialects.

43. There are several dialects of the Dutch language, such as the Flemish, the Gelderic, &c. The Friesic need not be here named, as the peculiarities of the country and town Friesic are both pointed out and compared with Anglo-Saxon in IV. page 35.

* See note to § 1, page 91.

44. The modern Flemish dialect, according to *Mr. J. F. Willems*,* is distinguished from the Dutch,—First, by a too far-fetched inclination to express the distinctions and shades of all varying sounds and significations of words, united with a careful endeavour to preserve in the pronunciation the radical syllable. For this reason the Flemings not only double the long *e* and *o*, but when doubled they also accentuate them, as *eé*, *eê*, and *oó*. They indeavour, in all inflections of words, constantly to write *ae* or *ee*, as plaegen *to plague;* verdraegen, beklaegen, neémen, geéven, graeven; from plaeg *plague*, verdraegt *he agrees*, klaegt *he complains*. They also try to distinguish, by orthography, all words of the same sound, but different in signification; as, wagen *to hazard*, waegen *to weigh*, leven *life*, leeven *to live*. They distinguish compound words by always uniting them with a hyphen, as sprack-konst, grond-word, haeg-appel-boom, aen-nemen, aen-te-nemen.

Secondly.—The long sound of the vowels *a*, *e*, *i*, and *u*, is expressed by immediately adding an *e* in syllables where the vowel is followed by a consonant. Some words are exceptions; as, vader *father;* nader *nearer;* vergaderen *to gather;* kamer *chamber;* averechts *preposterous;* where the single vowel is considered as sufficient. The *y* is considered a real vowel, and thus the Flemings have a vowel more than the Dutch. The *o* is not lengthened by the additional *e*. These two letters are pronounced short, like the French *ou*, or the German *u*.

Thirdly.—By the particular pronunciation of the *ei* or *eê* in beêr, *Dut.* bier *beer;* peêrd, *Dut.* paard *a horse;* peêrel, *Dut.* paarel or parel *a pearl;* geêrne, *Dut.* gaarne, gaarn *willingly, readily;* rechtveêrdig, *Dut.* regtvaardig *righteous, just;* weêrd, *Dut.* waard *dear*. To this pronunciation the Dutch object, and call it the blaetende, *bleating sound*, though in reality it appears to be the true pronunciation of the Low-Saxon.

The *modernised Flemish version* of the extract from Reinaert de Vos will serve as a specimen.†

45. The dialect of Gelderland will be sufficiently illustrated by the following extract, which will serve both as a specimen and an explanation of its peculiarities. Slichtenhorst, the writer, lived in the 16th century.

GELDERSCHE TAAL.

Geene spraek van Nederland, en koemt de Duitsse moeder-tael naerder dan de Geldersse, als de welke 't eenemael mannelijk is, en de woorden volkomen wtbrengt: wtgezonderd daar de ingezeetenen aen 't Stieht van Utrecht of Holland belenden, die een botter tael hebben dan de binnen-landers. Want daar men hier golt, holt, zolt, zeght, gebruijken de anderen *gout, hout, zout,* breekende de woorden op zijn Frans, die de letter *l*, vooral in woorden van 't Latijn herkomstigh, ofte smelten ofte 't eenemael verzwijghen, gelijk in hault, altus, *hoogh*, assault en andere meer is te speuren.—*Slichtenhorst, over de Geldersche Taal. Geldersche Volks-Almanak*, 1835, p. 69.

* Over de Hollandsche en Vlaemsche Schryfwyzen van het Nederduitsch, Antwerpen, 1824, pp. 66.

† See § 17, page 99.

LITERAL ENGLISH.

(*Dialect of Gelderland.*)

No dialect of the Netherlands comes nearer to the German mother-tongue than that of Gelderland, which is singularly strong, and pronounces the words fully, except where the inhabitants border the provinces of Utrecht or Holland, who have a blunter dialect than those of the interior. For where we here (in Gelderland) say, golt *gold*, holt *wood*, zolt *salt*, the others use gout, hout, zout, pronouncing the words according to the French, who, particularly in words derived from the Latin, either melt (soften) or entirely omit the letter *l*, as in hault altus *high*, assault, and more that may be found.

Non vox, sed votum;
Non musica chordula, sed cor;
Non clamor, sed amor,
Clangit in aure Dei.
Niet de stemmen klaer en soet,
Maar de suchten van 't gemoet;
Niet muzijk van 't snaeren-spel,
Maar het hart oprecht en wel;
Niet 't geroep, maar liefde en min
Klinkt tot Godes ooren in.

Sluijter, 1660, *Geldersche Volks-Almanak*, 1835, p. 124.

46. The peculiarities of the Overijssel Dialect, with many useful documents, and a Dictionary of the chief words, are given by the Rev. J. H. Halbertsma in *Overijsselche Almanak voor Oudheid en Letteren*, 1836, published by J. de Lange, at Deventer. Want of room prevents quotations from this very interesting work.

VII.—THE GOTHS.*

1. The Goths were of Asiatic origin, and it is supposed that they formed a part of the second wave of European population. Many centuries before our era the Goths must have been in Europe, though Pytheas,† the famous navigator born at Marseilles, is the first who

* That great pains have been taken to give an accurate and succinct account of the Goths and their literature, will be evident, when it is known that, besides many alterations, this short and still imperfect abstract has been transcribed four times. A large volume might easily have been written; the difficulty has been in attempting to give a clear epitome. Those who wish for further information may consult, "Historia Gothorum, Vandalorum, et Langobardorum ab *Hug. Grotio*, partim versa, partim in ordinem digesta. Præmissa sunt ejusdem prolegomena, ubi Regum Gothorum ordo et chronologia cum elogiis. Accedunt nomina appellativa, et verba Gothica, Vandalica, Longobardica, cum explicatione. Amstelodami, 1655, in gr. 8vo." This is an invaluable work. See also the works cited in the following abstract. There is an article which deserves attention in Schilter's Thesaurus, vol. iii. p. 395, sub voce *Gothe*.

† Strabo I. 23.

mentions them by name. Strabo* assures us, that Pytheas, about 325 before Christ, undertook a voyage to explore the amber coasts in the Baltic. He sailed to Thule, probably Tellemark on the west borders of Norway, then turned southward and passed the cape of Jutland, and proceeded eastward along the coasts of the Guttones and Teutones. If credit be given to this account of Pytheas, the Goths, at this early period, had extended far over Europe, and had arrived on the coast of the Baltic. We know, upon the better authority of Tacitus,† who wrote with great precision towards the end of the first century in the christian era, that in his time the Goths were near the mouth of the Vistula.

2. According to the opinion of many Scandinavian antiquaries, the Goths who overran the Roman empire, came from Scandinavia or Sweden;‡ but Tacitus§ speaks of no Goths in Scandinavia, and only of Suiones, which is the same name that the Swen-skar *(Swedes)* apply to themselves at the present day. It is therefore more probable, as some learned Swedes‖ acknowledge, that when the Goths wandered towards the west and south of Europe, some of them, in early times, crossed the Baltic and established themselves in the south of Sweden and the island of Gothland.¶ We know from Tacitus, just cited, that the Goths were in Pome-

* Strabo, the Greek geographer, who died about A.D. 25, is the chief writer recording particulars and giving quotations from the lost works of Pytheas. Strabo I. 63; II. 114.—Pliny also mentions Pytheas, Nat. Hist. xxxvii. 2; iv. 13.

† Annal. II. 62; De Mor. Ger. 43.

‡ They support their assertion by the traditions of Jornandes. Cassiodorus, the learned minister of Theodoric, the Gothic king of Italy in the 6th century, was the first who attempted to write a history of the Goths. This history consisted of twelve books, compiled from old chronicles and songs. The work of Cassiodorus is lost, and all that remains is an imperfect abridgment by Jornandes, bishop of Ravenna, who states that the Goths were from Scandinavia, or the present Sweden, Norway, and Denmark. (*Jornandes* de Getarum sive Gothorum Origine, et rebus gestis, ad Castalium, cap. 3, 4, 13, &c., Leyden, 1595, 8vo.; *Gibbon's* Decline and Fall of the Roman Empire, cap. 10.) They traced the genealogies of their hereditary princes up to the race of Odin, called Æsir, [æsir *pl.* of the *Icel.* ás *an Asiatic*; vir Asiaticus,—*Jornandes*, 3, &c.; *Ynglinga Saga. Wheaton's Hist.* p. 110.] or Asiatic Odin, and his followers are supposed to have come from the banks of the Tanais or Don. At the present day we find in Sweden, East, West, and South Gothland, and the island near the east coast of Sweden is still called Gothland. From the south of Sweden the Goths crossed the Baltic, and settled on the coast of Prussia, about the mouth of the Vistula. We are informed by some fragments of Pytheas, that he, being in search of the amber coasts, sailed about 6,000 stadia along the coasts of the Guttones and Teutones, through the gulph of Mentonomon [Kattegat, Belt, &c.] to Baltia, the Baltic. (*Plin. Hist. Nat.* xxxvii. 2; iv. 13; *Wachter's Gloss. Ger. Pref.* § XLV.) About the time of the Antonines, A.D. 180, [Ptolemy II.] from some unknown cause or other, the Goths, in vast hordes, leaving the mouth of the Vistula, and other parts, followed the course of this river, and migrated to the northern coast of the Black Sea: hence they made inroads into the Roman empire. In this way Gibbon, following Jornandes, brings the Goths in contact with the Romans.—See *Decline and Fall of the Roman Empire*, chap. 10.

§ Tacitus de Mor. Ger. 44, 45. See the judicious dissertation of *Mr. Grüberg de Hemsö*, written in Italian and entitled "Su la Falsita dell' Origine Scandinava data di Popoli detti Barbari chi distrussero l'Impero di Roma," Pisa, 1815.

‖ A. W. de Schlegel sur l'Origine des Hindous.—*Transactions of the Royal Society of Literature*, vol. II. part ii. p. 408.

¶ In the preface to "*Historisch Antiquarische Mittheilungen*," published by the Copenhagen Royal Society of Northern Antiquities, it is said, that "The Goths were found not only in Scandinavia, but Germany; they are, therefore, properly designated by Gotho Germans (Gotho-Germanen). The old northern Sagas acknowledge that Odin and his Asas first occupied and peopled Saxony, Westphalia, and different other German provinces, before they founded their government in Denmark and Sweden."—*Pref.* p. iii. 1835.

ralia and Prussia, near the Vistula, about A.D. 80, and in the time of the Antonines, A.D. 180. The Vandals and Burgundians are considered as belonging to this race. After conquering different smaller nations in the east of Germany and the present Poland, the Goths, sword in hand, opened themselves a way to the Lower Danube. They took possession of all the northern coasts of the Black Sea, and made inroads into the neighbouring countries, particularly into Dacia, where they settled, and divided themselves into the East and West Goths.* The Visi-Gothi, Visigoths, Vesegothæ, or Wisigothi, West-Goths, had their name from their western situation; but they are now more generally called Moeso-Goths, from their residence in Moesia. The East-Goths were denominated, from their eastern locality, the Ostro, or Austro-Gothi.

3. The Goths having conquered and occupied the country on the north of the Black Sea, where, according to Herodotus, the Scythians had dwelt, were often called Scythians by Greek and Roman writers, to the great confusion of history.

4. The West-Goths must have been numerous on the west of the Black Sea, and have made inroads into the Roman empire, as we find them so powerful in Thracia in the time of Decius, A.D. 250, that they took and sacked Philippolis.† Even before this period, about A.D. 180, these Goths had so far increased as to occupy Dacia, the present Transylvania, Moldavia, Wallachia, and Bessarabia.

5. The Getæ, a Thracian race, who had previously inhabited Dacia, were, with the Romans still remaining in the country, amalgamised with their conquerors, the West-Goths. As the East-Goths had been confounded with the Scythians, their predecessors, so there are some who suppose that the West-Goths and the Getæ were the same nation, because they found these Goths occupying the same territory, formerly inhabited by the Getæ. Jornandes, by birth a Goth, probably with the view of exalting his nation by attributing to them all that was done by the Getæ, makes the Goths and the Getæ to be the same people. Had he only been guided by the languages of these nations, he would have seen that the Getæ must have a different origin to the Goths.‡

6. When the West-Goths settled in Dacia, they not only found remnants of Roman civilisation, but Christianity established.§ The mild but powerful influence of the christian religion soon prevailed over their cruel heathen rites; for as early as the Council of Nice, in A.D. 325, the

* Zahn's Ulphilas, p. 2; Adelung's Ælteste Geschichete der Deutschen, p. 202.

† Ammianus, 31, 5; Aurelius Victor, 29.

‡ Herodotus, Strabo, and Menander who was a Getian by birth, and many others, declare that the Getæ were of Thracian origin. Stephanus of Byzantium says expressly, "Γετια, ἡ χωρα τῶν Γετῶν. Εστι δε Θρακικον εθνος *Getia, the country of the Getæ. It is a Thracian nation.* — Sub voce ΓΕΤΙΑ, p. 207; *Virg. Æn.* iii. 35; *Ovid. Trist.* v. 7; *Epist. Pont.* lib. iv. *Ep.* xiii. 17. Strabo declares that the Getæ and Thracians spoke the same language, and that the Thracian and the Gothic or Old-German are *quite distinct languages.* See Zahn, p. 4, note *a*. In Adelung's Geschichte der Deutschen there is a long list of Thracian words, not one of which has the least resemblance to German, p. 284—290.

§ Sozomen's Eccl. Hist. lib. ii. 6.

christian Goths had their bishop, Theophilus, whose signature appears in the records of this celebrated council. The Ostro or Eastern Goths, having no such advantages, remained for a long time heathens. In the latter part of the 4th century, the whole of the Goths were governed by Ermanneric, one of their greatest conquerors, who subdued the western nations, and extended his empire from the river Don, through Sarmatia to the Vistula, and even to the Baltic.

7. The Visigoths or West-Goths being greatly oppressed by the Huns from the north of China or Tartary, induced Ulphilas,* their bishop, to implore the protection of the Roman emperor, Valens, in A.D. 376. He pleaded their cause successfully, and the province of Moesia was assigned to them; their innumerable tribes were then permitted to pass over the Danube.† It was from the residence which Valens gave them in Moesia, now Servia and Bulgaria, south of the Danube, that the Visigoths obtained the name of Moeso-Goths. Considering themselves oppressed in Moesia, the Goths revolted, gained several victories over the Romans, and at last under Alaric desolated the Illyrian provinces, and in A.D. 409 took and pillaged Rome. In 412 they established themselves in the south of France, and crossing the Pyrenees, fixed the seat of their empire in Spain, where they reigned nearly three hundred years. They were first weakened by the Franes, and finally subdued by the Saracens.

8. The Ostro or East-Goths, though they applied to Valens, were not permitted to enter Moesia, and were therefore subjugated by the Huns; but after liberating themselves, they embraced Christianity, and were received into Pannonia in A.D. 456, following the Visi or West-Goths into Moesia. The emperor Theodoric the Great, the hero of this nation, conquered Italy, and in A.D. 493 became the founder of a new monarchy at Ravenna. The Gothic government continued in Italy till the year 554, when it was terminated by Belisarius and Narsus under Justinian, emperor of the east. Cassiodorus,‡ the minister of Theodoric, wrote a history of the Goths, which was abridged by his secretary Jornandes.

* This name has great variety in its orthography: we find Ulphilas, Urphilas, Urphilus, Gilfulas, Gudillas, Galfilas, Gulfilas, Ulphias, Ulpias, Gulfias, Hulfias, Wulfila, &c. It is written אולפילאס Aulpilas by R. Abraham in his work entitled שלטי הגבורים. It is inflected *nom.* Ulphilas; *g.* Ulphilæ, exactly as Æneas, Æneæ, &c. after the Greek form Οὐλφιλας (*Socrates' Hist. Eccles.* II. 41; IV. 33; *Theodoret.* IV. 33; *Epist.* 101; *Philost.* II. 5; *Sozomen Hist. Eccles.* VI. 37.) Some of the most eminent German scholars have recently adopted a new orthography, or as they affirm, reverted to the old Teutonic spelling, and write it Ulfila from Wulfila *a little wolf*, formed from *Moes.* wulfs *a wolf*, (*Mt.* vii. 15,) in the same manner as magula *puerulus*, (*Ju.* vi. 9,) from magus *puer*, and the diminutive fiskila *piscieulus*, from the root fisk *piscis*. (*Grimm's Deut. Gramm. Vol.* I. p. 57, 58. *2nd Edition*, 1822: and p. 666. *2nd Edition of Vol.* iii. 1831). This, according to the Moeso-Gothic idiom appears quite correct as it regards the termination; but if a close adherence to the Moeso-Gothic word be followed, it ought to be as precise in the commencement as in the termination, and to be written Wulfila, not Ulfila. Rather than adopt the new mode, which appears incorrect in this particular, the old spelling is here retained, and the word is written Ulphilas Οὐλφιλας, as received from the Greek ecclesiastical historians. *Canzler*, in his *Deutsche Vor und Zunamen*, thinks that Ulfila, Hulfias, &c. has some affinity with *A. S.* ulph: *Plat.* hülp: *Dut.* hulp: *Ger.* hülfe: *Old Ger.* hilfa: *Dan.* hjælp: *Swed.* hjelp: *Icel.* hialp—all denoting *help, aid, assistance*. Then, with the addition of the diminutive ila, we have Hulpila, or Ulfila, *a little help, infantine aid*.

† Jornandes, 25, 26. ‡ See 2, note ‡.

9. Ulphilas,* born of Cappadocian parents about A.D. 318,† was made bishop of the West or Moeso-Goths about A.D. 360, and died in A.D. 388. He was so eminent in his talents, learning, and prudence, that he had the greatest influence amongst the Goths, and thence originated the proverb "Whatever is done by Ulphilas is well done." They received with implicit confidence the doctrines of the gospel which he enforced by a blameless life. That he might lead them to the fountain of his doctrine, he translated the Bible from the Greek into the language of the Moeso-Goths, between A.D. 360 and 380. Those who are best acquainted with the subject‡ declare that the language of this ancient translation ought not to be called Moeso-Gothic, as this name leads to the erroneous supposition that this dialect was formed in Moesia. The language of Ulphilas's version is, in fact, the pure German of the period in which it was written, and which the West-Goths brought with them into Moesia. The term Moeso-Gothic is still retained in this work, as it at once shows that the words to which *Moes.* or Moeso-Gothic is applied are taken from the version of Ulphilas, while however the Moeso-Gothic is considered as the earliest German dialect now in existence.

10. Several fragments of Ulphilas's celebrated translation have been discovered. The most famous is *The Codex Argenteus*, or *Silver Book*, so called from being transmitted to us in letters of a silver hue. The words appear to be formed on vellum by metallic characters heated, and then impressed on silver foil, which is attached to the vellum by some glutinous substance, somewhat in the manner that bookbinders now letter and ornament the backs of books.§ This document, containing fragments of the four gospels, is supposed to be of the 5th century, and made in Italy.‖ It was preserved for many centuries, in the monastery of Werden on the river Rhur, in Westphalia. In the 17th century it was transmitted for safety to Prague; but Count Konigsmark, taking this city, the Codex Argenteus came into the possession of the Swedes, who deposited it in the library at Stockholm. Vossius, in 1655, when visiting Sweden, became possessed of it, and brought it to Holland; but Puffendorf, as he travelled through Holland in 1662, found it in the custody of Vossius, and purchased it for Count de la Gardie, who, after having it bound in silver, presented it to the Royal Library at Upsal, where it is still preserved.

11. This mutilated copy of the Four Gospels was first printed from a beautiful facsimile manuscript made by Derrer, but now lost, and published with a Glossary by Junius and Marshall, in 2 vols. 4to. at Dort, 1665. There are two columns in each page, Gothic on the left column, and Anglo-Saxon on the right, both in their original characters, the types for which were cast at Dort. The same book, apparently

* See § 7, note (*).

† Theodoret, iv. 37; Sozomen, vi. 37; Socrates, iv. 33. Gabelentz, and Lœbe's Ulfilas, vol. i. p. 360, and Addenda, 4to. 1836.

‡ See Grimm's Deutsche Grammatik, 1st edit. 1819, pref. xlv. xlvi.

§ Ihre's Ulphilas Illustratus, edited by Büsching, Berlin, 1773; Meerman's Origines Typographicæ, Hag. Comit. 2 vols. 4to. 1765, vol. i. p. 2, cap. 2.

‖ In Italia scriptus fuit—Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum Specimen, 4to. pp. 1—36. Mediolani, 1819, Pref. p. iv. 12.

published with new titles, and a reprint of the first sheet in Vol. II. or Glossary, appeared again at Amsterdam in 1684. Stiernhelm sent forth an edition in Gothic, Icelandic, Swedish, German, and Latin, 4to. Stockholm, 1671. A new one was prepared by Dr. Eric Benzelius, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic: a short Gothic grammar is prefixed by Lye. A learned Swede, Ihre, a native of Upsal, and afterwards professor, in 1753 favoured the literati with his remarks upon the editions of Junius, Stiernhelm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title:—J. ab Ihre scripta versionem Ulphilanam et linguam Moeso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini, 4to. 1773. The Codex was again prepared and printed in Roman characters, after the corrected text of Ihre, with a literal interlineal Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipzig, 4to. 1805. One short specimen will be sufficient.

THE PARABLE OF THE SOWER.

Mk. iv. 3, 4.—Hauseith. sai. urrann sa saiands du saian fraiwa seinamma. 4. Jah warth miththanei saiso. sum raihtis gadraus faur wig. jah quemun fuglos, jah fretun thata.—*Zahn's Edition*, p. 45.

Title-deed at Naples.

12. This document was discovered in modern times, and is now preserved in the archives of the church of St. Annunciata at Naples. It is defective, and written in very corrupt Latin, bearing no date, but appearing to have been written in the beginning of the 6th century, soon after the arrival of the Goths in Italy. According to this title-deed, the clergymen of the church of St. Anastasia, sell some land, and ratify the sale in several Latin attestations, with four in Gothic. These four subscriptions are, as regards the language, of no importance, for they contain no new Gothic words; but they are highly valuable as affording an incontestable proof that the language and writing of the Codex Argenteus are genuine Gothic. Some have questioned whether this Codex be Gothic, but it is in the same language and the same character as these attestations, and they are written, at the period of Gothic influence in Italy, in the Gothic language and character by Gothic priests, having Gothic names; therefore the Codex Argenteus must also be Gothic.

The title-deed preserved at Naples was minutely copied by Professor Massmann. As all the published copies are very defective, he has promised shortly to give to the world a faithful facsimile.*

One attestation will be a sufficient specimen of the language.

Ik winjaifrithas diakon handu meinai ufmelida jah (andnemum) skilliggans. I. *Ego Winefridus Diaconus manu mea subscripsi et accepimus solidos* 60

* See Zahn's Gothic Gospels, p. 77; Massmann's St. John, pref. p. ix.: a facsimile is given by Sierakowsky, 1840, also in Marini's tab. 118.

jah faurthis thairh kawtsjon mith diakon(a) (ala) myda unsaramma jah mith-
et antea per cautionem cum Diacono . . . . . nostro et con-
gahlaibaim unsaraim andnemum skilliggans. RK. wairth thize saiwe.
ministris nostris accepimus solidos 120 *pretium horum paludum.*

Title-deed at Arezzo.

13. This is a contract written on Egyptian papyrus. A deacon, Gottlieb, sells to another deacon, Alamud, an estate with some buildings. This document is written in barbarous Latin, and only contains one Gothic attestation. It is contemporary with the Neapolitan document, and of equal importance: the original MS. is unfortunately lost, but the following is copied from Zahn.*

Ik guthilub^{s} dkn^{s} tho frabauhta boka fram mis gawaurhta thus dkn^{s}
Ego Gottlieb Diaconus hæc vendidi librum a me feci tibi Diacone
alamoda fidwor unkjana hugsis kaballarja jah killiggans^{s} RLG^{s} andnahm jah
Alamod quatuor uncias fundi Caballaria et solidos 133 *accepi et*
ufmelida.
subscripsi.

14. Knittel, Archdeacon of Wolfenbuttel, in the Dutchy of Brunswick, found a palimpsest† manuscript of the 8th century, containing part of the 11th and following chapters, as far as the 13th verse of the xvth chapter of St. Paul's Epistle to the Romans, in Gothic and Latin.

This document is denominated Codex Carolinus, from Charles, Duke of Brunswick, who enabled Knittel to give his work to the world. He published it in twelve plates, 4to. 1761.‡ Republished by Ihre in Roman characters, with Latin version, notes, index, &c. pp. 90, Upsal, 1763. Again, by Manning, in the Appendix to his edition of Lye's Anglo-Saxon Dictionary, 2 vols. folio, 1772. And by Büsching, Berlin, 4to. 1773.

15. Angelo Mai, while keeper of the Ambrosian Library at Milan, discovered some fragments of Gothic in palimpsest manuscripts, and, with Count Castiglione, published the following extracts:—

Esdras ii. 28—42: Nehem. v. 13—18; vi. 14—19; vii. 1—3: Mt. xxv. 38—46; xxvi. 1—3; 65—75; xxvii. 1: Philip. ii. 22—30; iii. 1—16: Titus i. 1—16; ii. 1:

* A more circumstantial description of both these documents is given in Zahn's preface, p. 77, 78, and in the following works:—Versuch einer Erläuterung der Gothischen Sprachüberreste in Neapel und Arezo als eine Einladungsschrift und Beilage zum Ulphilas, von *J. C. Zahn*, Braunschweig, 1804. Antonius Franciscus Gorius was the first who, in the year 1731, published the document of Arezzo in the following work: *J. B. Doni* Inscriptiones antiquæ nunc primum editæ notisque illustratæ, &c. ab *A. F. Gorio*, Florent. 1731, folio. Professor H. F. Massmann observes, that, notwithstanding the most minute investigation, he has not been able to discover the Gothic document of Arezzo. (Preface to the Gothic Commentary on St. John, p. x.) It is, however, copied in No. 117 of *Gaetano Marini's* Papiri Diplomatici, &c. Romæ, 1805, folio, from the original attributed to A.D. 551, and again published in Codice diplomatico Toscano dal antiquario *Brunetti*, 11, p. 209—213, Firenze, 1833, 4to.

† *Rescript*, from παλιν *again*, and ψαω *to wipe* or *cleanse*. For an interesting account of the discoveries made in palimpsest MSS. see a paper by *the venerable Archdeacon Nares* in the Transactions of the Royal Society of Literature, Vol. 1. part i. p. 122.

‡ Friedrich Adolph Ebert, late librarian of the King of Saxony, has declared, after having collated it in the most minute manner, that this edition is the most correct copy of the MS. For want of sale many copies were used as waste paper, and the copper-plates were sold for old copper: it is therefore become very scarce. See Allgemeines bibliographisches Lexicon von F. A. Ebert, vol. ii. p. 992, Leipzig, F. A. Brockhaus, 1830, 4to.

Philem. i. 11—23;—A page from a Homily—A fragment of a Gothic Calendar. He concludes his small volume with a Glossary and two plates. The Gothic fragments are accompanied with a Latin version, and in the parts taken from the Scriptures the Greek text is given. This work was published with the following title:—Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen conjunctis curis ejusdem Maii et Caroli Octavii Castillionæi editum. Mediolani, 4to. 1819, pp. 1—36, Pref. xxiv.*

16. Count Castiglione again proved his zeal for Gothic literature by publishing—

Ulphilæ Gothica versio, epistolæ Divi Pauli ad Corinthios secundæ quam ex Ambrosianæ Bibliothecæ palimpsestis depromptam cum interpretatione adnotationibus, glossario edidit Carolus Octavius Castillionæus, Mediolani, 4to. 1829.

17. Count Castiglione, rather than increase suspense by delay, most generously determined to satisfy at once the anxious wishes of the learned world, by publishing the text of the following work without preface or glossary:—

Gothicæ versionis epistolarum Divi Pauli ad Romanos, ad Corinthios primæ, ad Ephesios, quæ supersunt ex Ambrosianæ Bibliothecæ palimpsestis deprompta cum adnotationibus edidit Carolus Octavius Castillionæus, Mediolani, Regiis typis, 1834, 4to. p. 64.

18. A commentary on parts of the Gospel according to St. John, written in Moeso-Gothic, has been published in Germany by Dr. H. Massmann, from a MS. in the Vatican.

It is a 4to. vol. of 182 pages, to which is prefixed a dedication and an account of the manuscript, in 17 pages. Then follow 34 pages of two columns in a page of the Commentary in Moeso-Gothic, printed in facsimile types. Immediately afterwards is given in 15 pages the same Moeso-Gothic, text in Roman type, in one column, and a literal Latin version in the other, with notes at the foot of the page. Then succeed an account of the proposed emendations of the MS., a short notice of the life of Ulphilas, and a complete Glossary of all the *Moes.* words not only in the text of the Commentary, but those found in Castiglione's extracts from St. Paul's Epistle to the Romans, first of Corinthians, and the Ephesians mentioned in the last paragraph. At the end is a copper-plate containing several facsimiles of MSS.† The full title of the work is, Skeirein's Aiwaggeljons thairh Johannen: Auslegung des Evangelii Johannis in gothischer Sprache. Aus romischen und mayländischen Handschriften nebst lateinischer Uebersetzung, belegenden Anmerkungen, geschichtlicher Untersuchung, gothisch-lateinischem Wörterbuche und Schriftproben. Im Auftrage seiner Königlichen Hoheit des Kronprinzen Maximilian von Bayern erlesen, erläutert und zum ersten Male herausgegeben von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache, etc. 4to. München, 1834.

* Transactions of the Royal Society of Literature, Vol. I. part i. p. 129.

† All that is discovered of Ulphilas's translation of the Scriptures has been published with this title: *Ulfilas*, veteris et novi testamenti versionis Gothicæ fragmenta quæ supersunt—cum glossario et grammaticâ, edid. *H. C. de Gabelentz et Dr. J. Loebe*, 2 tom. 4to. maj. Altenburgi, Schnuphase. Londini apud Black et Armstrong, 1836. The first part of vol. II. containing the Glossary with explanations in German, was published in 1843, Lipsiæ apud F. A. Brockhaus. This is a very important work, by far the best edition of Ulphilas. The 1st vol. contains a corrected text of the Moeso Gothic, printed in Roman type; below is a Latin translation, and under this translation are very useful notes, written in Latin. At the end of this 1st vol. are two plates: the first plate contains a facsimile of the *Codex Argenteus*, and the second a facsimile from the *Codex Ambrosianus*, and *Codex Carolinus*.

The Gothic begins thus:	*Latin version.*
saei frathjai áiththáu	si est intelligens aut
sôkjái Guth.	requirens Deum.
Allái usvandidêdum.	Omnes declinaverunt.
samana unbrûkjái vaúrthun,	simul inutiles facti sunt,
jah ju uf dáutháus	ac jam sub mortis
atdrusun stáuái.	inciderunt judicium.—p. 37.

19. With the extinction of the Gothic dynasties, this pure and rich German tongue, though vestiges still remain, ceased to be a prevailing dialect. Like the Scandinavian branches, the Gothic retained a distinct form for the passive voice. The Scandinavians, having little interruption from other nations, would most likely retain their grammatical forms much longer than the southern German tribes, who (from the 4th century, when the Moeso-Gothic Gospels were written, to the 8th, when we find the next earliest specimen of German) must have lost many of the old forms, and with them probably the passive voice.

VIII.—THE ALEMANNI OR SUABIANS.

1. There are various opinions about the derivation of the word *Alemanni*. It was a name given to the Suabians,* who appear to have come from the shores of the Baltic to the southern part of Germany. This locality of the Suabians is, in some measure, confirmed by the ancient name of the Baltic, Mare Suevicum, Suavian, or Suabian Sea. In the beginning of the 3rd century, the Suabians assembled in great numbers on the borders of the Roman empire, between the Danube, Rhine, and Main,† and united with other tribes. To denote this coalition or union of various nations, they were called Alemanni *various men, all men.*‡

* Schwaben (Suavi) according to Schmitthenner, Schwabe, *m. pl.* Schwaben, in *Old High-Ger.* Suab, *pl.* Suaba, and signifies *the wise, the intelligent, a person full of understanding and discernment*, from the *Old High-Ger.* sueban *to perceive, understand, know, discern, comprehend.*

† Walafridus Strabo de Vitâ B. Galli apud Goldastum, tom. I, rer Alemann. p. 143: Igitur quia mixti Alemannis Suevi partem Germaniæ ultra Danubium, partem Retiæ inter Alpes et Histriam, partemque Galliæ circa Ararim obsederunt.—Jornandes de rebus Geticis, cap. lv.: Theodemir Gothorum rex emenso Danubio, Suevis improvisus a tergo apparuit. Nam regio illa Suevorum ab oriente Baiobaros habet, ab occidente Francos, a meridie Burgundiones, a septentrione Thuringos. Quibus Suevis tunc juncti Alemanni etiam aderant, ipsique alpes erectas omnino regentes.

‡ *Ger.* allerley *various, different:* mann *man.* Schmitthenner says from the *Old-Ger.* alloman *each*, in the plural alamanna *many, a nation, community.*—Von Schmid in his Suavian Dictionary, sub *Alb, alp*, informs us that alm, almand, or almang, denoted not only *a common, a pasture*, but *a mountain*; hence the people dwelling on the mountains in Austria, Tyrol, &c.

Thus increased in power, they soon ventured to make formidable inroads into the Roman territory, and not only entered the plains of Lombardy, but advanced almost in sight of Rome. They were repelled, and, in a new attack, vanquished by Aurelian.* The term Alemanni was used by foreigners as synonymous with Germans,† and, while in English they are called Germans, in French and Spanish they are to this day denominated Alemanns. This great confederacy terminated in A.D. 496, by a bloody victory of the Francic king, Clovis, (Chlodovæus,) at Tolbiac, near Cologne on the Rhine, the present Zullich or Zulpich.

2. The peculiarities of the Suabian or Alemannic dialect are these :

The first vowel *a* very much prevails, and the final *n* of verbs is omitted : thus they say, saga for sagen *to say;* fraga for fragen *to ask.* They change the *Ger. o* into *au,* and use braut for brot *bread;* grauss for gross *great.* For the *Ger. st,* they put *scht* (sht); they use du bischt, kannscht, for du bist *thou art;* kannst *canst.* They form diminutives in *li, le,* as herzli for *Ger.* herzchen *a little heart.* In the inflections of sollen *shall,* wollen *will,* the *l* is generally omitted; as, du sottascht di doch schema, for du solltest dich doch schämen *thou shouldst be ashamed.* The oldest Suabian and Upper German dialect contained very few rough hissing sounds. In old documents, and till the time of Emperor Maximilian I. the *sch* is rarely found. The hissing sounds begin on the borders of Italy and France, diminish in the middle of Germany, and nearly disappear in North or Low-Germany.

3. The Suabians of the present day speak in a lively and quick manner.

4. The Alemannic or Suabian dialect prevails in the north of Switzerland, in Alsace, Baden, Wurtemberg, Bavaria, and the western part of the Austrian States.

5. Some of the authors who are generally said to have written in Alemannic, and some of the early compositions in this dialect, are—

An exhortation to Christians, A.D. 720 (x. 2).—Kero, A.D. 800 (x. 7).—Rhabanus Maurus, A.D. 850 (x. 11).—Otfrid, A.D. 860 (x. 12).—Notker, A.D. 1020 (x. 16).—Nibelungen Lied, A.D. 1150 (x. 24).—Walter von der Vogelweide, A.D. 1190 (x. 25).—Chunrad von Kirchberg, A.D. 1195 (x. 26).—Gotfrit von Nifen, A.D. 1235 (x. 29).—Schwaben-Spiegel, A.D. 1250 (x. 31), &c.

were called Alemanni. Οι δί Αλαμανοι είγε χρη Ασινιω Κουαδρατῳ ἑπεσθαι, ανδρι Ιταλιωτῃ, και τα Γερμανικα ἐς το ακριβες αναγραψαμενῳ ξυνηλιδες ἐισιν ἀνθρωποι και μιγαδες· και τουτο δυναται ἀυτοις ἡ ἐπωνυμια. Alemanni, si Asinio Quadrato fides, viro Italo et Germanicarum rerum exacto Scriptori, communes sunt variis e nationibus collecti, id ipsum apud eos consignificante vocabulo.—*Agathias,* lib. i. *Hist.* p. 7.

* Gibbon, ch. xi.

† Nota, quod partes viciniores Italicis, sicut sunt Bavaria, Suevia, dictæ fuerint, ab Italis primo Alemannia, et homines dicebantur Alemanni, nota secundum Orosium et Solinum, quod tunc temporis Germania et Alemania habebantur pro uno et eodem. Nam Ungaria dicebatur Pannonia, et ab Ungariâ usque ad Rhenum dicebatur Germania, vel Alemania, et ultra Rhenum Gallia.—*Auctor Hist. Landgrav. Thur.* c. vi.; *Struvii Corpus Hist. Ger.* § 1; *de Ger. orig. &c.* p. 10, n. 22.—See II. § 2, and note (4).

IX.—THE FRANCS.

1. The Francs,* or Freemen, were a confederacy of high-spirited and independent German tribes, dwelling between the Rhine and Elbe. They were composed of the Tencteri, Catti, Sali, Bructeri, Chamavi, Chauci, &c. who occupied the modern Prussian provinces on the Rhine, Zwey-Brücken or Deux-Ponts, part of Hesse, the south of Saxony, and the northern part of Bavaria. The Francs lying to the north-east were called Salian Francs from the river Sala, and those on the Rhine were, from their situation, denominated Ripuarian Francs.

2. This confederation was known, under the denomination of Francs, about A.D. 240.† According to Schilter,‡ the Francs were first mentioned by Eumenius, a Latin orator, born at Autun in France, at the beginning of the 4th century. They had been harassed by the Romans; and having felt the importance of union for self-defence, they, when united, soon discovered not only an ability to resist their enemies, but in turn to invade some of the Roman territories. In the beginning of the 5th century they took possession of the west bank of the Rhine, and began to make incursions into Gaul.

3. About A.D. 420, their power extended from the Rhine nearly over the whole of Gaul, and they founded the Merovingian dynasty, under Pharamond their king, who, according to their custom, was elected by the chiefs of the nation, constituting the Francic confederacy. The Merovingian line continued for 323 years through a succession of twenty-two kings, from A.D. 428 to 751. One of the Merovingian kings, Clodwig, Chlothovecus, Clovis, Ludewig, or Lewis, subdued the Alemanni in A.D. 496; and, immediately after this conquest, he and many of his subjects made a public profession of the Christian faith by being baptized at Rheims.

4. After the Merovingian succeeded the Carlovingian family, which supplied eleven kings, who held the reins of the Francic government for 236 years; then succeeded in France the Capetian line, which needs not be further noticed, as it would lead to a history of France beyond the object of this notice.

5. Pepin, the first king of the Carlovingian race, seized the Francic crown in A.D. 751, and divided the kingdom between his two sons, Charlemagne and Carloman. After the death of his brother, Charlemagne became sole possessor of the kingdom in 768. As some short historical

* Frank, according to Schmitthenner, signifies originally, *preceding, bold, upright, free;* hence, der Franke *the Franc.; Old Ger.* franho; *Icl.* frackr *m. francus, liber, generosus, elatus, tumidus.* Frackar *m. pl. Francones, Franci;* fracki *m. virtuosus, potens.*

† Gibbon, ch. x. Turner's Hist. of Anglo-Saxons, bk. 2, ch. iii.

‡ Schilter's, Gloss. to Thes. vol. iii. p. 316.

remarks* will be made when specimens of the language are introduced, it will only be necessary to observe here, that Charlemagne, after showing himself one of the greatest men that ever reigned over a most extensive empire, died in A.D. 814.

6. It is difficult to name with minuteness and precision all the writers and the compositions in the Francic dialect; but the following are generally considered as written in this idiom:—

A translation of Isidore, A.D. 800 (x. 8).—Hildibraht and Hadubrant, A.D. 730 (x. 3).—Ludwigslied, A.D. 883 (x. 14).—A Translation of Boethius, A.D. 950 (x. 18).—Willeram's Paraphrase, A.D. 1070 (x. 20).—The Praise of St. Anno, A.D. 1075 (x. 21), &c.

X.—HIGH-GERMAN, OR THE ALEMANNIC, SUABIAN, AND FRANCIC DIALECTS.

1. The translation of the Scriptures by Bishop Ulphilas, about A.D. 360, affords the earliest specimen of German. Almost four centuries elapsed between the writings of Ulphilas, and the composition of the following exhortation. When the Francs and Alemanni were converted to Christianity, their instructors not only wrote prayers, exhortations, sermons, hymns, and commentaries on the Scriptures, but also composed glossaries; thus preserving specimens of the German language in the 7th and 8th centuries.

2. AN EXHORTATION TO CHRISTIANS (Exhortatio ad plebem Christianam) is taken from a MS. of the early part of the 8th century, originally preserved in the bishoprick of Freisingen in Bavaria, and Fulde in Hesse, but now in Munich and Kassel. It was published in *Hottinger's* Historia Ecclesiastica, vol. viii. p. 1220; in *B. J. Docen's* Miscellaneen, vol. i. p. 4—8; and in *Wackernagel's* Altdeutsches Lesebuch, 8vo. Basel, 1835.

EXHORTATIO.

Hlosêt ir, chindô liupôstum, rihtida therâ galaupâ the ir in herzin kahucelîcho hapên seulut, ir den christânun namun intfangan eigut, thaz ist chundida innererâ christânheitî, fona demo truhtine in man gaplâsan, fona sîn selpes jungirôn kasezzit. —*Wackernagel's Altdeut. Les.* p. 6.

LITERAL GERMAN.

Lauschet ihr, Kinder liebsten, der zucht des Glaubens, den ihr im Herzen behütlich haben sollet, (wenn) ihr den Christennamen empfangen habt, das ist Kunde eurer Christenheit, von dem Herrn eingeblasen, von seinen eigenen Jüngern gesetzt.

* See X. § 9, 10.

LITERAL ENGLISH.

Listen ye, children dear, to the instruction of the belief, which you shall preserve in your hearts, (when) you have received the Christian name, that is, the knowledge of your Christianity, inspired by the Lord, (and) established by his own disciples.

3. THE HEROIC *Song, relating the combat between Hildibraht and Hadubrant.* The language of this song is Francic, with a great intermixture of the Low-German dialect. Bouterweck considers it just what one would expect from the attempt of a Low-Saxon to write Francic. Like the Wessobrunn Prayer, it is alliterative,* and ascribed to the 8th century. It was first published by *Eckard*, in *Commentariis de rebus Francorum*, vol. i. p. 864, from the Fulda manuscript, now kept at Kassel, by *Grimm, at Kassel*, 1812, and in his *Altdeutsche Wälder*, vol. ii. p. 97. A lithographic specimen of the fragment preserved at Göttingen was given by Professor Grimm in 1830. An edition appeared in 1833, by Lachmann. An explanation of the difficult passages by W. Mohr, in 12mo. pp. 16, Marburg, 1836.

Old German.	*Literal Modern German.*	*Literal English.*
Ik gihôrta dhat seggen,	Ich hörte das sagen,	I heard it said
. . . . .	. . . . .	. . . . .
dhat sih *u*rhêttun	dass sich herausforderten	that Hiltibraht and Hadubrant
ênôn muotin	einstimmig	with one voice
*H*iltibraht joh *H*adubrant	Hildebrand und Hadubrand	challenged
untar *h*erjun tvêm.	unter einander.	one another.
*s*unufatarungôs	Sohn und Vater, wie	Son and father, when
iro *s*aro rihtun,	sie ihren Kampfplatz bestimmt	the (combat) place they fixed,
*g*arutun se iro *g*ûdhamun,	thaten sie ihre Kriegshemden an	their coat of war they put on,
*g*urtun sih svert ana,	gürteten sich ihr Schwert um	girded their sword on,
*h*elidôs, ubar *h*ringâ,	die Helden zum Ringen (Kampf)	the heroes for the fight,
dô sie ti derô *h*iltjn ritun.	da sie zum Kampf ritten.	when they to combat rode.
*H*iltibraht gimahalta:	sprach Hildebrand:	Hiltibraht spoke:
er was *h*êrôro man,	er war ein hehrer Mann	he was a stately man,
*f*erahes *f*rôtôro:	Geistes weise:	of a prudent (*wise*) mind:
er *f*râgen gistuont	er fragen that	he did ask
*f*ôhêm wortum	mit wenigen Worten	with few words
hver sîn *f*ater wâri	wer sein Vater wäre	who his father was
*f*ireô in *f*olche,	im Männer Volke,	among the race of men,
. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	. . . . .
eddo hvelîhhes cnuosles du sîs.	oder welches Stammes du seyst.	or of what family (*he was*) thou art.

Wackernagel, p. 14.

* The alliteration in the example is denoted by *italic* letters.

4. The following Latin hymns are ascribed to St. Ambrose, who was Bishop of Milan from A.D. 374 to 397. The German translations, made by an unknown hand, are thought to be of the 8th century. They are found in *Wackernagel's* Altdeutches Lesebuch, 8vo. Basel, 1835.

The Original Latin.	*Old German Translation.*
Deus qui cœli lumen es	cot dû der himiles leoht pist
satorque lucis, qui polum	sâio joh leohtes dû der himil
paterno fultum brachio	faterlîchemu arsprinztan arme
præclarâ pandis dexterâ.	duruheitareru spreitis zesauûn.
Aurora stellas jam tegit	tagarod sternâ giu dechit
rubrum sustollens gurgitem,	rôtan ûfpurrenti uuâk
humectis namque flatibus	fuhtêm kauuisso plâstim
terram baptizans roribus.	erda taufantêr tauum.

Wackernagel, p. 7.

TE DEUM.*

The Original Latin.	*Old German Translation.*
Te Deum laudamus.	thih cot lopêmês
te dominum confitemur.	thih truhtnan gehemês
te æternum patrem	thih êuuîgan fater
omnis terra veneratur.	êokiuuelîh erda uuirdit (êrêt).
Tibi omnes angeli, tibi cœli	thir allê engilâ thir himilâ
et universæ potestates,	inti allô kiuualtidô
tibi cherubim et seraphim	thir cherubim inti seraphim
incessabili voce proclamant.	unbilibanlîcheru stimmô forharêut.
Sanctus sanctus sanctus	uuîhêr uuîhêr uuîhêr
dominus deus sabaoth.	truhtin cot hêrro
pleni sunt cœli et terra	folliu sint himilâ inti erda
majestate gloriæ tuæ	therâ meginchrefti tiuridâ thinerâ.

Wackernagel, p. 11.

5. A HYMN to the honour of St. Peter, by an anonymous author of the 8th century, published from a MS. of Freisingen, in Docen's Miscellaneen, 2 vols. Munich, 1809: Hoffmann's Fundgruben, 8vo. 1 vol. Breslau, 1830.

Vnsar trohtin hat farsalt sancte petre ginualt,
daz er mac ginerian ze imo dingenten man.
Kyrie eleyson. Christe eleyson.
Er hapet ouh mit vuortum himilriches portun,
dar in mach er skerian, den er uuili nerian.
Kirie eleison. Christe (eleison).
Fundgruben, p. 1.

LITERAL GERMAN.

Unser Herr hat verliehen St. Peter gewalt,
das er kann erhalten (den) zu ihm bittenden mann.
Κυριε ἐλεησον, Χριστε ἐλεησον.
Er hat auch mit worten (des) himmelreiches pforten,
dahin kann er bringen den er will erhalten.
Κυριε ἐλεησον, Χριστε ἐλεησον.

* For a specimen of the *Te Deum*, in German of the 12th century, see § 22.

LITERAL ENGLISH.

Our Lord has given St. Peter power,
that he may preserve, the man that prays to him.
Lord have mercy, Christ have mercy.
He also keeps, with words, the portals of heaven's kingdom
wherein he may take, whom he will preserve.
Lord have mercy. Christ have mercy.

6. THE WESSOBRUNN PRAYER, so called from the MS. being first discovered in the monastery of Wessobrunn, in Bavaria. The MS. is of the latter part of the 8th century; it was published by *Professor J. Grimm* at Kassel, 1812, by *Massmann* at Berlin, 1824, and in *Wackernagel's* Altdeutsches Lesebuch, 8vo. Basel, 1835. The alliteration is denoted by italic letters.

Old German.	*Literal Modern German.*	*Literal English.*
Dat ga*f*regin ih mit *f*ira-	Das hörte ich bey Men-	This I heard from men
him	schen	
*f*iriwizzô meista,	mit Fürwitz meistem,	of most curiosity,
dat *e*ro ni was	dass Erde nicht war	that (*the*) earth was not
noh *â*fhimil,	noch Aufhimmel,	nor heaven,
noh *p*aum nohheinîg	noch Baum einiger	nor any tree
noh *p*ereg ni was;	noch Berg nicht war;	nor mountain was;
ni	nicht	not . . . . .
noh *s*umna ni *s*cein	noch Sonne nicht schien	nor sun did shine
noh *m*âno ni liuhta	noch Mond nicht leuchtete	nor moon gave light
noh der *m*areosêo.	noch der Meersee.	nor the main (*sea*).
dô dâr ni*w*iht ni *w*as	Als da Nichts nicht war	when there was no wight
enteô nî *w*enteô,	Ende noch Wende	end nor wend (*turn*),
enti dô was der *e*ino	und da war der eine	and then was the one
*a*lmahtîco cot, &c.	allmächtige Gott, &c.	Almighty God, &c.

Wackernagel, p. 17.

7. KERO, a monk in the abbey of St. Gallen in Switzerland, made a German translation of the Rules of St. Benedict, about A.D. 800, under the title, Interpretatio Regulæ Sancti Benedicti Thetisca, *Schilter's* Thes. at the end of vol. i. p. 25, and a part of it in *Graff's* Althochdeutscher Sprachschatz.

De Taciturnitate, chap. VI.

Tuamees. daz qhuad vvizzago qhuad ih kehalte vveka mine daz nalles
Faciamus quod ait Propheta: Dixi, custodiam vias meas, ut non
missitue in zungun mineru sazta munde minemu kehaltida ertumbeta indi
delinqam in lingua mea: Posui ori meo custodiam: Obmutui et
kedeomuatit pim indi suuiketa fona cuateem hiar keangit uuizzago ibu fona
humiliatus sum, et silui â bonis; hic ostendit propheta, si â
cuateem sprahhom ofto duruh suuigalii sculi suuigeen huueo meer
bonis eloquiis interdum propter taciturnitatem debet taceri. Quanto magis
fona vbileem vvortum duruh vvizzi dera sunta sculi pilimnan.
â malis verbis propter poenam peccati debet cessari?

Graff, p. xlviii.

LITERAL GERMAN.

Thuen wir das, was der Weissager sagt: ich habe gesagt, ich werde bewachen, die Wege mein, dass ich nichts missethue mit meiner Zunge; ich setzte dem Munde mein eine Wache, ich bin verstummt, und gedemüthiget und schweige von den Guten. Heir zeigt der Weissager, wenn von guten Reden oft wegen der Verschwiegenheit soll geschwiegen werden, wie viel mehr von übeln Worten wegen der Strafe der Sünde soll geschwiegen werden.

LITERAL ENGLISH.

Let us do what the sayer (*Prophet*) saith: I have said I will keep my ways, that I nothing misdo with my tongue: I have set a watch over my mouth, I was dumb, and humbled, and silent (even) from good; here the wise-sayer shows, if from good speeches often for taciturnity we should be silent, how much more from evil words should we cease for punishment of the sin.

8. ISIDORE, born at Carthage, was archbishop of Seville, from 600 to 636. Amongst other works, he wrote a treatise, *De Nativitate Domini*, of which a Franc is supposed to have made a translation. The MS. is preserved at Paris. It was published by *Jo. Phil. Palthen*, at Greifswald, 1706, and again in *Schilter's Thes.* at the end of vol. i. Ulm, 1728: it was also inserted by *Rostgaard* in the Danish Bibliotheca, No. 2, Copenhagen, 1738.

The following specimen of Isidore is from *Graff's Althochdeutschen Sprachschatz*, vol. i. p. xlv. Berlin, 1834,* most carefully collated by this indefatigable scholar with the original MS. at Paris. It is to be found also in *Schilter's Thes.* p. 4 of vol. i., *Isidore*, ch. iv. 1.

Hear quhidit mnbi dhea Bauhmunga. dhero dhrio heideo gotes.

Arangit ist in dhes aldin uuizssodes boohhum. dhazs fater endi sunu endi heilac geist got sii. Oh dhes sindun unchilaubun iudeo lindi. dhazs sunu endi heilac gheist got sii. bi dhiu hunanda sie chihordon gotes stimna hlnda in sina berge quhedhenda. Chihori dhu israhel druhtin got dhin. ist eino got.

LITERAL GERMAN.

Hier wird gesprochen von der bedeutung der Dreieinigkeit Gottes.

Sichtbar ist in den alten bundes büchern, dass Vater und Sohn und heiliger Geist Gott seyn. O der sündigen (thörichten) Juden leute, unglaubig dass Sohn und heiliger Geist Gott seyn, darum weil sie hörten Gottes stimme laut auf dem berge Sinai sprechend: Höre du Israel der Herr dein Gott ist einge Gott.

LITERAL ENGLISH.

Here is spoken about the signification of the Trinity of God.

It is visible, in the books of the Old Testament, that the Father and Son and Holy Ghost is God. O the sinful Jewish people, disbelieving that the Son and the Holy Ghost is God, because they heard God's voice loud on mount Sinai, saying, Hear thou, Israel, the Lord thy God is one God.

* In the preface to this laborious and learned work, from p. xxxiii, to lxxiii, there is a very valuable account of old Ger. MSS. Some specimens are given of unpublished glossaries and fragments of a translation of *Boetius* de consolatione philosophiæ, supposed to be Notker's work (in cod. 5, gall. 825) of Mart Capella de Nuptiis Mercurii et Philologiæ, (in cod. 5, gall. 872,) and of Aristotle's Organon (in cod. 5, gall. 818). The glossaries are from the 7th to the 9th century. To give a *true idea* of the quality and state of the MSS. Graff has very properly given them with all their faults, &c. exactly as he found them.

9. CHARLEMAGNE,* who reigned from 768—814, united the German tribes, the *Francs*, *Alemanni*, *Bavarians*, *Thuringians*, *Saxons*, *Longobards*, *Burgundians*, &c. into one mighty empire, and governed all the nations from the *Eider* in the north of Germany, to the *Ebro* in Spain—from the *Baltic* sea to the *Tiber* in Italy. Arts and sciences declined more and more after the time of Gregory the Great, in 604, who himself discouraged scientific pursuits so much, that at the time of Charlemagne there was scarcely a trace of science or literature on the continent. Charlemagne arose, and obtained the aid of the most learned men of his time for the improvement of his mighty empire. A few of these eminent men may be named. *Alkuin*, an Anglo-Saxon monk, born about 732, educated at York, was well versed in Latin, Greek, Hebrew, theology, rhetoric, poetry, and mathematics, and was also distinguished for his piety. He died, abbot of Tours, in 804. *Theodulph* died 821, bishop of Orleans. *Eginhard*, born in Odenwalde, South Germany, wrote the History of Charlemagne, and died in 839. Schools were also established in different parts of the empire. By these means science and literature were supported in the 9th and following centuries. Charlemagne enjoined the clergy to preach in German, and to translate homilies into that language. He himself attempted to form a German Grammar, and ordered a collection of the national songs to be made, which unfortunately are lost, but we may form some judgment of them from the Hildibraht, a remarkable fragment of early German.

10. The successors of Charlemagne inherited his empire, but not his talents. The second son of Charlemagne, *Ludwig* or *Lewis* the pious, in the year 843, divided the empire among his three sons:—1. *Lewis* had Germany, which comprised Suabia, East Franconia, Bavaria, Thuringia, Saxony. Germany, from this early period to the present day, has preserved its language, its customs, and independence. 2. To *Charles*, Gallia was assigned. 3. *Lothar* received for his portion, Dauphine, Alsace, and Burgundy.

At first the Francs, in Gallia under Charles, spoke German, but they soon mixed it with the language of the subdued Gauls. The oaths which Charles and Lewis and their subjects took near Strasburg in 842, to protect their empire against Lothar, their eldest brother, are preserved. The grandson of Charlemagne, *Abbot Nidhart*, who died 853, in his history of the disputes of the sons, has preserved the form of the oath in German and French. It is a curious specimen of both languages at this early period.†

Charles's Oath in Francic, or Old German.

In godes minna ind in thes christiânes folches ind unser bêdherô gehaltnissi, fon thesemo dage frammordes, sô fram sô mir got geunizci indi mahd furgibit, só haldih

* Eginharti de Vitâ Carolimagni commentariis, cum annotationibus Ger. Nicolai Heerkens, Groningiæ, 12mo. 1755. Histoire de Charlemagne par Gaillard, 2 vols. 8vo. Paris, 1819.

† Roquefort gloss. de la langue romane, tom. i. disc. prel. p. xx. Wackernagel's Altdeutsches Lesebuch, 8vo. Basel, 1835, p. 26.

tesan mînan bruodher sôsô man mit rehtû sînan bruodher scal, in thiû thaz er mig sô soma duo, indi mit Ludherem in nohheinin thing ne gegangu, thê mînan uuillon imo ce scadhen werdhên.

LITERAL GERMAN.

In Gottes Minne und in (wegen) des christlichen Volkes und unser beider Erhaltung von diesem Tage fortan, so fern so mir Gott Weisheit und Macht giebt, so halte ich diesen meinen Bruder, so wie man mit Recht seinen Bruder soll, und dass er mir auch so thun und mit Ludherem (will ich) in keine Sache nicht gehen, mit meinem Willen ihm zu Schaden werden.

LITERAL ENGLISH.

In God's love and for the christian folk and our common preservation, from this day henceforth, so far as God gives me wisdom and power, so hold I (*shall I preserve*) this my brother, so as one (*man*) by right his brother should (*preserve*) and that he to me also so may do, and with Lothar I (*will*) not enter into any thing, with my will, to be an injury to him.

The Oath of Lewis, in the Romanic, or French.

Pro deo amur et pro christian poblo et nostro commun salvament, dist di in avant, in quant deus savir et podir me dunat, si salvarai eo cist meon fradre Karlo et in adjudha et in cadhuna cosa, si cum om per dreit son fradra salvar dist, in o quid il mi altresi fazet, et ab Ludher nul plaid nunquam prindrai, qui meon vol cist meon fradre Karle in damno sit.

LITERAL ENGLISH.

For God's love and for the christian people and our common preservation from this day and henceforth, in so far as God gives me wisdom and power, so shall I assist this my brother Charles, and in assistance and in any cause so as one (*man*) by right his brother ought to assist in such a manner as he may do to me; and with Lothar I will not enter into any treaty (*placitum*) which to me, or to this my brother Charles, can be an injury.

Oath of Charles's army, in Romanic or Old French.

Si Lodhuvigs sagrament quæ son fradre Karlo jurat conservat, et Karlus meos sendra de suo part non lo stanit, si io returnar non lint pois, ne io ne neuls cui eo returnar int pois, in nulla ajudha contra Lodhuwig nun li iver.

LITERAL ENGLISH.

If Lewis keeps the oath which to his brother Charles he swore, and Charles my Seignior (*Lord*) on his part does not keep it, if I cannot prevent him, neither I, nor any one whom I can prevent, shall give him any assistance against Lewis.

Oath of Lewis's army, in Francic or Old German.

Oba Karl then eid, then er sînemo bruodher Ludhuuuîge gesuor geleistit, indi Ludhuuuîg mîn hêrro then er imo gesuor forbrihchit, ob ih inan es iruuenden ne mag, noh ih noh therô nohhein, then ih es iruuenden mag, uuidhar Karle imo ce follustî ne uuirdhu.

LITERAL GERMAN.

Wenn Karl den Eid, den er seinem Bruder Ludwig schwur, leistet (hält) und Ludwig, mein Herr (den Eid), den er ihm schwur, bricht, wenn ich ihn davon abwenden (abhalten), nicht kann, (so) werden weder ich, noch deren einer, den ich davon abwenden (abhalten) kann ihm wider Karl zu Hülfe nicht seyn (beistehn).

LITERAL ENGLISH.

If Charles keeps the oath, which he swore (to) his brother Lewis, and Lewis my Lord breaks the (oath) which he swore (to) him, in case I cannot prevent him, (then) neither I, nor any one whom I can prevent, shall give him any assistance against Charles.

11. RHABANUS MAURUS, born at Mayence in 776, became a celebrated teacher at Fulda. His attention was attracted to the German language, and, in a council at Mayence, A.D. 848, he succeeded in passing a canon that in future the clergy should preach in Romanic (*French*) or Theotisc (*German*). He died, Archbishop of Mayence, Feb. 4th, 856. Rhabanus Maurus compiled *Glossæ Latino barbaricæ de partibus humani corporis Goldast script. rerum Alemannic*, vol. i. p. 66—69.—*Glossarium Latino Theodiscum in totâ Bibliâ V. et N. Test. Goldast. id.*

12. OTFRID belonged to the Alemanni or Suabians, and was educated at Fulda under Rhabanus Maurus. He was a Benedictine monk at Weissenburg in Alsace, a learned theologian, philosopher, orator, and poet, who flourished between 840 and 870. Otfrid wrote in rhyme a poetical paraphrase of the Gospels in Alemannic, his native language, to banish the profane songs of the common people. In this work there is a disregard of chronological order, for the poet seems to have written down the circumstances as they came into his mind. The MS. was first discovered by Beatus Rhenanus in the monastery of Freisingen, near Munich; there are two other MSS., one at Heidelburg, and the other at Vienna. It was first published by *Flaccius (Illericus), at Basle*, 1571, in *Schilter's Thes.* vol. i. *with Scherz's annotations;* also at Bonn in 4to. *Bonner Bruchstüche vom Otfried, durch H. Hoffmann von Fallersleben*, 1821. Again in 4to. by *E. G. Graff, Königsberg*, 1831, under the title of *Krist.*

Otfrid's Krist.

Sêhet these fógala. thie hiar flíagent óbana.
zi ákare sie ni gángent. ioh ouh uuíht ni spínnent
Thoh ni brístit in thes. zi uuáru thoh ginúages.
ní sie sih ginérien. ioh scóno giuuerien.
Biginnet ána scouuon. thie frónisgon blúomon.
thar líuti after uuége gent. thie in themo ákare stent.
Sálomon ther rícho. ni uuátta sih gilícho.
thaz ságen ih íú in ala uuár. so ein thero blúomono thar.

Krist by Graff, ii. 22, 9: p. 165, 9.

LITERAL GERMAN.

Sehet diese vögel, die hier fliegen oben.
Zum acker sie nicht gehen, und auch nichts nicht spinnen,
Doch nicht fehlt ihnen etwas, fürwahr zum genügen,
Nicht sie sich ernähren, und schön gewähren.
Beginnet anzuschauen, die herrlichen blumen
(Wo leute nach wege gehen) di in dem acker stehen:
Salomon der reiche, nicht kleidete (wattete) sich gleich mässig
Das sage ich euch in aller wahrheit, so wie eine der blumen dar.

LITERAL ENGLISH.

See these fowls, which here fly above.
To the field they go not (i. e. *they till not*), and also nothing spin,
Yet want not any thing, they truly have enough,
They do not nourish themselves, nor make fine.
Begin to look on the splendid flowers
(After which people go) standing in the field:
Solomon, the rich, did not dress (wodded) himself like
(That say I to you, in all truth) one of the flowers there.

13. MUSPILLI, a fragment of an old High-German alliterative Poem on the end of the world, from a MS. of the middle of the 9th century, in the Royal Library at Munich, published by *J. A. Schmeller, Munich*, 1832.

. . . Dar ni mac denne mak andremo
helfan· uora demo muspille· denne· daz
preita uuasal allaz uar prinnit· enti uugir
enti luft iz allaz arfurpit; uuar ist denne
diu marha dar man dar heo· mit sinen ma
gon piehe;

Thus arranged and corrected by Schmeller.

Dar ni mac denne mâk andremo — helfan vora demo Muspille.
Denne daz preita wasal — allaz varprinnit,
enti viur enti luft — iz allaz arfurpit,
war ist denne diu marha, — dar man dar eo mit sînen mâgon piehe?

LITERAL GERMAN.

. . . Da mag Kein Mage dem anderen
helfen vor dem Muspille wenn die
breite Erdfläche ganz verbrennet, und Feuer
und Luft ist ganz verworfen; wo ist dann
die marke, darum man hier mit seinen magen strit?

LITERAL ENGLISH VERSION.

. . . Then may no kindred assist the other
for the Muspille. When the
broad surface of the earth all is burning, and fire
and air are all cast away; where is then
the mark about which one has been quarrelling here with his relatives?

14. LUDWIGSLIED, a German heroic song by an unknown author, in praise of the East-Francic King Lewis III. in the year A.D. 883. The MS. was originally at St. Amand, near Tournay, but it is now lost. It was published first in *Schilter's Thes.*, then by *Docen*, Munich, 1813, and in 1835 in *Wackernagel's* Altdeutsches Lesebuch, 8vo. Basel, p. 46.

HEROIC SONG.

Sang uuas gesungen. — Thâr vaht thegenô gelîh,
Uuig uuas bigunnen: — Nichein sô sô Hludunîg:
Bluot skein in uuangôn, — Snel indi kuoni,
Spilôd under vrankon. — Thaz uuas inno gekunni.

LITERAL GERMAN.

Sang war gesungen,
Kampf war begonnen,
Blut schien in Wangen
Kämpfender Franken.

Da focht Degen (heroes) gleich
Keiner so wie Ludwig,
Schnell und kühn,
Das war ihm angeboren.

Schilter, Thes. vol. ii. p. 17.

LITERAL ENGLISH.

Song was sung,
Fight was begun:
Blood shone in the cheeks
Of fighting Francs.

There fought like a hero
Not one so as Lewis,
Quick and bold,
Which was in him inborn.

15. SAXON EMPERORS. During the reign of the Saxon emperors, from 919 till 1024, literature and science made some progress. The *Ottoes* valued and loved the sciences, and patronised *Gerbert*, the most learned man of their time. Gerbert became pope under the name Silvester II. and died 1003.

16. NOTKER wrote in the period of the Saxon emperors. The only important monument in High-German literature of this age, is a translation and commentary on the Psalms by this learned monk, *Notker of St. Gallen.* He was called Labeo, from his broad lips. His Alemannic translation is free and natural; and, as it respects power and strength of expression, it equals the best modern translation. Notker died in 1022. His work was published in *Schilter's Thes.* vol. i.

PSALM I.

1. *Beatus vir qui non abiit in consilio impiorum,*
Der man ist salig, der in dero argon rat ne gegieng.
So Adam teta, do er dero chenun rates folgeta uuider Gote, *Sicut adam fecit, cum mulieris consilium sequeretur adversus Deum.*

Et in via peccatorum non stetit.
Noh an dero sundigon uuege ne stuont.
So er teta. Er cham dar ana, er cham an den breiten uueg ter ze hello gat, unde stuont dar ana, uuanda er hangta sinero geluste. Hengendo stuont er. *Sicut idem fecit. Processit eò, processit ad viam latam qui ad Infernum ducit, et stetit ibi, namque pendebat à concupiscentiâ suâ. Pendulus stetit.*

Et in cathedrâ pestilentiæ non stetit.
Noh an demo suhtstuole ne saz.
Ih meino daz er richeson ne uuolta, uuanda diu suht sturet sie nah alle. So sie adamen teta, do er Got uuolta uuerden. Pestis chit latine pecora sternens (fieo niderslahinde) so pestis sih kebreitet, so ist iz pestilentia, *i.e.* late peruagata pestis (uuito uuallonde sterbo). *Intelligo, quod gubernare,* (pro tribunali) *nollet. Namque hæc pestis corripuit fere omnes, sicut Adamo fecit, quum vellet Deus fieri. Pestis dicitur Latinè, quasi* pecora sternens. *Quando pestis se dilatat, dicitur Pestilentia,* i. e. *latè perragata pestis.*

17. After the extinction of the Saxon emperors, the line of *Salian Francs* governed in Germany from A.D. 1024 to 1125. The authors of this period generally wrote in Latin. *Adam*, called *Bremensis*, born

at Meissen, Canon at Bremen, wrote in Latin a History of the Church which gives an account of Hamburg and Bremen, from the time of Charlemagne to Henry IV. It is of great value for the history of North Germany.

18. GERMAN literature had very few monuments in the time of the Salian Franes: the language is very stiff and mixed with Latin. The few specimens of German, in this period, are translations, such as the version of *Boethius* and *Aristotle*, by an unknown monk of St. Gallen, and the paraphrase of Canticum Canticorum by *Willeram*. *E. G. Graff*, in his Althochdeutschen Sprachschatz, vol. i. No. I. pref. p. xxxvi. 4to. Berlin, 1834, mentions a St. Gallen MS. of the 10th and 11th century, containing an old High-German translation of Boethius Cons. Philos., and gives a specimen of this translation. The following extract is interesting, from the additions which the monk makes to the Latin text of Boethius,* showing the astronomical knowledge of his time.

Boethius.

Uuír uuizen. dáz tia érda daz uuázer úmbe gât. únde der fíerdo téil nâhôr óbenân erbârôt íst. án démo sízzent tie ménnisken. Ter hímel lêret únsih. táz iz ter fíerdo téil íst. Alle dîe astronomiam chúnnen. dîe bechénnent táz æquinoctialis zona den hímel réhto in zuéi téilet. únde fóne íro ze dien ûzerôsten polis îouuéder hálb ében fílo íst íh méino ze demo septentrionali. únde ze demo australi. Sô ist tiu érda símuuelbíu. únde íst úns únchúnt. úbe si. úndenân erbârôt sî. óbenân dâr sî erbârôt íst. târ sízzent tie lîute ab æthiopico oceano. usque ad scithicum oceanum. Tîe férrôst sízzent ad austrum. dîe sízzent in æthiopicis insulis. tîen íst tiu súnna óbe hóubete. sô si gât ûzer ariete in uerno tempore. únde sô si beginnet kân in libram in autumno.—*Graff's Sprachschatz, pref,* p. xxxvi.

LITERAL ENGLISH.

We know that the water goes round the earth, and the fourth part above is bare; on it sit the men. The heaven learns (*teaches*) us that it is the fourth part. All, who know astronomy, confess that the equinoctial zone divides the heaven right in two, and that from it to the uttermost pole of each half is an equal distance, I mean to the north, and to the south. So is the earth round, and it is to us unknown, if it be bare underneath; above, where it is bare, there sit the people from the Ethiopian ocean to the Scythian ocean. The farthest sitting to the south, they sit in Ethiopian islands; to those is the sun over head, when he goes out of Aries in the spring, and when he begins to go into Libra in autumn.

19. PARABLE *of the Sower*, in old High-German, taken from MS. fragments of Homilies in the Imperial Library at Vienna, written at the beginning of the 11th century, and printed in *Lambecsii Commentariis*, &c. 2nd edit. l. 11, p. 550: *Schilter*, vol. i. p. 76, at the end.

LK. 8.—Unser Herro der almahtige Got der sprichet in desmi Euangelio, suenne der acchirman sait sinen samen, so fellit sumelichis pi demo uuege, unde uuirdit firtretin, oder is essant die uogile.

* Boethius de consolatione philosophiæ, 12mo. Lugd. Batavorum, 1656, p. 42, Prosa 7.—King Alfred's Anglo-Saxon Translation, with an excellent English Version by Cardale, ch. xviii. 1, p. 95.

20. WILLERAM was educated at Fulda. He died 1085, abbot of the monastery Ebersberg in Bavaria, and probably composed his Paraphrase between 1070 and 1084. MSS. are preserved at Vienna, Breslaw, Stuttgard, Einsiedeln, published with this title, *Willerami Abbatis* in Canticum Canticorum paraphrasis, Latinâ et veteri linguâ Francicâ, ed. P. Merula, Leyden, 1598, and by *F. Vögelin*, *Worms*, 1631, and in *Schilter's Thes.* Also by *Hoffman*, *Breslaw*, 1827.

Sage mir uuine min. uua du dine scaf uueidenes. uua du ruouues umbe mitten dag. Umbe uuaz biten ih des ? Daz ih niet irre ne beginne gen. unter den corteron dinero gesellon. Kunde mir o sponse. den ih mit allen chreften minno. uuer die ueræ fidei doctores sin. die dine scaf uuisen ad pascua uitæ. unte die solich sin. daz du in iro herzen dir hereberga machest. unte sie beskirmes ab omni feruore temptationis.—*Schilter's Thes.* vol. i. p. 6, *in fine.*

LITERAL GERMAN.

Sage mir, mein Geliebter, wo du deine Schafe weidest, wo du ruhest um Mittag. Warum warte ich dessen ? dass ich nicht irre noch fehl gehe unter den Hürden deiner Gesellen. Verkünde mir, o Gespons, den ich aus allen Kräften liebe, wer die veræ fidei doctores sind, die deine Schafe weisen ad pascua vitæ, und die solche sind, dass du in ihren Herzen Herberge machest und sie beschirmst ab omni fervore temptationis.

VERBAL ENGLISH VERSION.

Say to me, my beloved, where thou pasturest thy sheep, where thou restest at midday. For what ask I this ? That I may not err, nor begin to go among the number of thy companions. Inform me, O bridegroom, whom I love with all might, who are the teachers of true faith, who show thy sheep to the pastures of life, and who are such that you make dwellings in their hearts, and shelter them from all heat of temptation.

21. ST. ANNO. The praise of the archbishop of Cologne, *St. Anno*, who died 1075, concludes this period. The writer is unknown, but this poem was probably composed, soon after St. Anno's death, before the end of the 11th century. It is in rhyme, and consists of forty-nine stanzas, written, as Herzog says, in the *Low-Rhinish* or *Francic* dialect (Nieder Rhinisch). Meusel calls it *Alemannic*. Fragments of this poem were first published by *Martin Opitz*, 1639, who discovered them at Breslaw. The MS. is lost. It was printed by *Schilter* and others, and in 1816 by Goldmann. All the latter editions depend on the first incorrect publication.

MAN'S INGRATITUDE.

Mit bluomin cierint sich diu lant,
mit loube dekkit sich der walt;
daz wilt habit den sînin ganc,
scône ist der vôgil sanc :
ein iwelîch ding die ê noch havit,
diemi got van êrist virgab :
newære die zuei gescephte,
di her gescuoph die bezziste,
die virkêrten sich in die dobeheit :
dannin huobin sich diu leith.

Wackernagel, p. 117.

LITERAL GERMAN.

Mit Blumen zieren sich die Lande,
Mit Laube decket sich der Wald,
Das Wild hat seinen Gang
Schön ist der Vogelsang ;
Ein jeglich Ding das Gesetz noch hat,
Das ihm Gott zuerst gab.
Nur die zwei Geschöpfe,
Die er schuf die besten,
Die verkehrten sich in die Tollheit,
Davon erhub sich das Leid.

POETICAL VERSION.

The flow'rs adorn the fields,
Green leaves bedeck the groves,
The beasts their courses run,
Soft rings the sweet bird's song:
All things obey the laws
That God creating gave,
Save the two latest born,
Whom noblest, best, he framed;
They spurn his high command,
And turn to folly's course,
From hence began the pain.*

22. *Te Deum of the 12th century.*†

Prof. Graff observes that the MS. is of the 12th century. It was originally the property of the monastery of St. Maria at Windberg, and contains many very rare words and expressions. The following extract is from the MS. in the Royal Library at Munich. It is inserted in the *Diutiska* of *Prof. C. G. Graff*, vol. iii. No. III. p. 459.

Daz lobesanch dere saligen bischone den si sungen
Ymnus beatorum episcoporum Ambrosii et Augustini quem cantaverunt
deme herren wehsellichen unter in fure die becherde des uileheiteren lerares
domino vicissim inter se pro conversione preclari doctoris
unde uateres. Dih got wir loben Dih herren wir neriehen dih ewigen
et patris Augustini. Te deum laudamus te dominum confitemur. Te æternum
nater elliu diu erde erwirdit. Dir alle engile dir die himile unde alle
patrem omnis terra veneratur. Tibi omnes angeli tibi cæli et universæ
gualte Dir die guizzeneuolle. unde die minnefiurige mit untuallicher stimme
potestates. Tibi cherubim et seraphim incessabili voce
furruoffent. Heiliger heiliger heiliger herro got dere here. Volle sint himile
proclamant. Sanctus, sanctus, sanctus dominus deus sabaoth. Pleni sunt cæli
unde erde dere magenchrefte eren diner.
et terra maiestatis gloriæ tuæ.

MINNESINGERS.‡

23. *German national poetry and prose compositions, from the 12th to the 14th century.* The Hohenstauffen or Suabian race of German emperors were great admirers and promoters of literature. Frederic I., Henry VI., Frederic II. and Conrad IV. were themselves poets, as well as the patrons of Minnesingers. A few of the chief Minnesingers and other authors will now be mentioned.

24. The *Nibelungen Lied*, or Song of the Nibelungen, is one of the most ancient and perfect Suabian epic poems. Pelegrin, bishop of Passau, who died in 991, is supposed to have collected the story of the *Nibelungen*, and to have written it in Latin by the aid of his scribe Conrad. The present poem is probably founded upon the Latin, and apparently written by Henry of Ofterdingen, about the middle of the 12th century. The following specimen and the English version are from the interesting

* This flowing and spirited translation, with some others that follow, is taken from *Lays of the Minnesingers*, 8vo. Longman, London, 1825, a valuable little work, which is full of interesting information respecting the Minnesingers, and contains many beautiful specimens of their poetry.

† See § 1, for a specimen of the *Te Deum* in German of the 8th century.

‡ Minne *love* sänger *singer*.

work, "*Lays of the Minnesingers*," p. 114: the substance of the extract will be found in the edition of *van der Hagen*, 8vo. Berlin, 1807, p. 47, verse 1145.

SONG OF THE NIBELUNGEN.	FREE ENGLISH VERSION.
Sam der liehte mane	And as the beaming moon
Vor der sternen stat,	Rides high the stars among,
Der schin so lûterliche	And moves with lustre mild
Ab' den wolchen gat,	The mirky clouds along;
Dem stûnt si nu geliche	So, midst her maiden throng,
Vor maneger vrowen gût.	Up rose that matchless fair;
Des wart da wol gehôhet	And higher swell'd the soul
Den zieren helden der mût.	Of many a hero there.

25. WALTER *von der Vogelweide*, of Thurgau in Switzerland, flourished from 1190 to 1227.

SUMMER.	FREE ENGLISH VERSION.
Do der sumer komen was,	'Twas summer—through the opening grass
Und die bluomen dur das gras	The joyous flowers up sprang,
Wunneklich entsprungen,	The birds in all their diff'rent tribes
Und die vogel sungen, &c.	Loud in the woodlands sang.

Minnesingers, p. 206.

26. GRAVE CHUNRAD *von Kilchberg* or *Kirchberg*, of Suabia, wrote in the latter part of the 12th century.

ON MAY.	FREE ENGLISH VERSION.
Meige ist komen in dú lant,	May, sweet May, again is come,
Der uns ie von sorgen bant:	May that frees the land from gloom;
Kinder, kinder, sint gemant!	Children, children, up and see
Wir sun schouwen wunne manigvalde;	All her stores of jollity!
Uf der liehten heide breit	On the laughing hedgerow's side
Da hat er uns fúr gespreit	She hath spread her treasures wide;
Manig bluemelin gemeit,	She is in the greenwood shade,
Erst bezeiget in dem gruenen walde;	Where the nightingale hath made
Da hört man die nahtegal,	Every branch and every tree
Uf dem bluenden rise,	Ring with her sweet melody.
Singen lobelichen schal, &c.	

Minnesingers, p. 141.

27. HENRY RISPACH, commonly styled Der tugendhafte Schreiber *the virtuous Clerk*, lived about 1207.

THE LOVER'S LAMENT.	FREE ENGLISH TRANSLATION.
Es ist in den walt gesungen	The woodlands with my songs resound,
Das ich ir genaden klage	As still I seek to gain
Dú min herze hat betwungen	The favours of that lady fair
Und noh twinget alle tage.	Who causeth all my pain.
Mi ist sam der nahtegal,	My fate is like the nightingale's
Dú so vil vergebne singet,	That singeth all night long,
Und ir doh ze leste bringet	While still the woodlands mournfully
Niht wan schaden ir suezer schal.	But echo back her song.

Minnesingers, p. 144.

28. WIRNT VON GRAFENBERG wrote a poem styled, *Wigalois*, about 1212. MSS. are preserved at Cologne, Leyden, Bremen, and Hamburg. A very valuable edition was published in 8vo. by *Benecke, Berlin*, 1819.

Artus Hofhaltung.	*Court of King Arthur.*
Ez was hie vor, so man seit,	Heretofore there was, as men say,
Ein Kunech der ie nach Eren streit;	A king who always for honour fought,
Des Name witen was erkant.	Whose name was widely known.
Britanie hiez sin Lant;	Britain was called his land,
Selbe hiez er Artus.	He himself was called Arthur.
Ze Karidol da het er Hus.	At Karidol there had he a house,
Mit solhen Freuden stunt ez do,	With such delights it stood there
Daz uns daz nu machet fro.	That it now gives us pleasure.

Herzog, p. 79.

29. GOTFRIT VON NIFEN, a Suabian nobleman, wrote about the year 1235. The following specimen is taken from *Benecke's Additions to Bodmer's Versuche über die alte schwäbische Poesie, Zürich*, 1748.

SPRING.	FREE ENGLISH VERSION.
Nu woluf! grüssen	Up, up, let us greet
Wir den süssen,	The season so sweet,
Der uns büssen	For winter is gone;
Wil des winters pin;	And the flowers are springing,
Der uns wil bringen	And little birds singing,
Vogelin singen,	Their soft notes ringing,
Blümen springen,	And bright is the sun!
Und der sunnen schin.	Where all was drest
Da man sach e	In a snowy vest,
Den kalten sne,	There grass is growing,
Da siht man gras,	With dew-drops glowing,
Von touwe nas,	And flowers are seen
Bruevent das	On beds so green.
Blumen unde der kle.	

Minnesingers, p. 155.

30. A NOTICE of the following didactic poems in the old High-German dialect cannot be omitted. 1. Der König Tyrol von Schotten und sein sohn Fridebrant, *King Tyrol of Scotland and his son Fridebrant.* 2. Der Winsbeke an sinen sun, *Winsbeke to his son.* 3. Du(i) Winsbekin an ir Tohter, *Winsbekin to her daughter.* These three are by unknown authors, but they most likely belong to the beginning of the 13th century. They are printed in *Schilter*, vol. ii.; and in *Manesse's Collection.* 4. Frigedanks Bescheidenheit, *Sentiments and Sentences.* Whether Frigedank be the real or fictitious name of the author, is very doubtful. The poem was written before 1230. Published by *Sebastian Brand, Strasburg*, 1508, 4to., and lately by *W. Grimm.* These didactic poems, particularly the latter, are distinguished by elevated and philosophical views of life.

DER WINSBEKE.	LITERAL ENGLISH VERSION.
Sun ellú wisheit ist ein wiht,	Son all wisdom is nothing,
Dú herze sin ertrahten kan,	(Thy heart can do without it)
Hat er ze Gote minne niht,	If to God it has no love,
Vnd siht in niht mit vorhten an.	And do not look to him in fear.

Schilter's Thes. vol. ii. p. 20, *in fine.*

FRIGEDANKS BESCHEIDENHEIT.	LITERAL ENGLISH VERSION.
Gote dienen ane Wank	God serving without irresolution
Deist aller Wisheit Anvank.	That is of all wisdom the beginning.
Der hat sich selben betrogen	He has deceived himself
Und zimbert uf den Regenbogen.	Who builds upon the rainbow.

31. SCHWABEN-SPIEGEL, or *Suabian Mirror*, the Alemannic provincial law, probably compiled in the 13th century. Published in *Schilter's* Thes. vol. ii.

Introduction to the Laws.

Herre Got himelischer Vater, durch din milte gute geschufte du den menschen mit drivaltiger wirdikeit.

2. Diu erst ist daz er nach dir gebildet ist.

3. Daz ist auch ain alz groz uuirdikeit, der dir allez menschen kunne ymmer sunderlichen danken sol, uuan dez haben uuir groz reht, Vil lieber herre himelischer Vater sit du unz zu diner hohen gothait also uuirdiclich geedelt hast.

4. Diu ander uuirdikeit ist da du Herr almächtiger Schöpfer den menschen zu geschaffen hast, daz du alle die uuelt die sunnen und den maun die sterne und diu vier elemente, fiur, uuazzer, luft, erde, die vogel in den luften, die vische in dem uuage, diu tier in dem uualde, die uuurme in der erde, golt, silber, edelgestain und der edeln uuurtze suzzer smak, der plumen liehtiu varuue, der baume frucht korn und alle creatur, daz haust du herre allez dem menschen ze nutze und ze dienst geschaffen durch die triuuue und durch die minne die du zu dem menschen hetest.

5. Diu dritt uuirdikait ist da du Herr den menschen mit geedelt hast, daz ist diu daz der mensche die uuirde und ere und freude und uuunn die du selb bist ymmer mit dir euuiclich niezzen sol.

LITERAL ENGLISH.

Lord God, heavenly father, by thy kind goodness, createst thou man with threefold dignity.

2. The first is, that he after thee is formed.

3. That is such a great dignity, for which all mankind always particularly shall thank thee, for which we have great right (obligation), much beloved Lord, heavenly father, since thou to thy high Godhead hast so honourably ennobled us.

4. The second dignity to which thou, Lord, almighty Creator, hast formed man, is that thou, all the world, the sun and moon, the stars, and the four elements, fire, water, air, earth, the fowls in the air, the fish in the waves, the animals in the wood, the worms on the earth, gold, silver, and precious stones, and the sweet flavour of costly spices, the shining colour of flowers, the fruit of the trees, corn, and all creatures, hast, the Lord, created for the use and service of man, by the favour and love which thou hadst to man.

5. The third dignity with which thou, Lord, hast ennobled man is this, that man shall enjoy the dignity and honour and pleasure and delight which thou thyself art (hast) always and eternally with thee.

32. THE EDELSTEIN, or *the Gem*, a collection of fables by Boner, a Dominican monk whose name is often mentioned in documents from 1324—1349. An excellent edition of the Edelstein, with a Glossary, is given by *Prof. G. F. Beneke*, of Gottingen, published at Berlin, 1816, 8vo.

Von einem Hund und einem Esel. (*Von unbedachter Narrekeit.*)	*Of a Dog and an Ass.* (*Unthinking folly.*)
Wel rechter Tore des begert, Des sin Nature in nicht gewert, Der mag des wol entgelten. Dar zu sol man in schelten, Der sich des Dinges nimet an, Das sin Geslechte nie gewan. Was du Nature hat gegeben, Dem mag der Mensch kum wider streben.	He (is) a complete fool, who asks What his nature does not grant, He may for it well suffer. Besides that we shall blame him, Who undertakes a thing, Which his species never acquired. What nature has given Man may hardly oppose.

Herzog, p. 144.

33. The following specimens show, from the year 1400, the gradual formation of the modern German. As best indicating the change in the language, the extracts are chiefly given from the same passage of the Scriptures.

34. THE GOSPELS (*Evangelien uber al daz Jar*) from a MS. at Munich of the 13th century.

LK. viii. 3.—(Do ein michel Menig chom zu Jesu, und von den Steten eilten zu im, do sprach er ei Bispel:) Der Ackerman gi aus seen sinen Samen.—4. Und do er ge seet, do viel ein Sam pi dem Weg und ward vertreten und gazzen in di Vogel.

35. THE EPISTLES and Gospels in High-German (Hoch-Teutsch), "*Lectiones, Epistolæ et Evangelia per annum*," A.D. 1431, from a MS. at Munich.

LK. viii. 3.—(Do ain michel menig cham zue iesu vnd von den stetten eilten zv im do sprach er ain peichspill) der Akcherman gie aus säen seinen samen.—4. Vnd do er gesäett, do viell ain sam peij dem weg vnd ward vertreten und azzu in auch die vogel.

36. GOSPELS for every day of the year (*Evangelien auf alle Tage des Jahres*), from a MS. at Munich, about 1450. *Domin. Sexagesima.*

LK. viii. 3.—Do ein michl menig chom zu jhm vnd vō dē stetn eylten zu jm do sprach er ein peyspill d' ackerman gye aus sänd sein samē,—4. vnd do er gesät do viel ein samē pey dē weg vnd wart vertretten vnd gassn jn auch die vogl.

37. AIN POSTIL *uber dij Evangelij*, from a MS. at Munich, about 1460.

LK. viii. 3.—(Vnd da das volck nū chom zu im da hueb er auf und sagt in ain peyspil vnd sprach) Es gie ain man aus zu ainen zeitn vnd sät, 4. vnd da er nu ward seen da viel ain sam zu dem weg vnd der ward vertreten vnd dartzu komen die vogel und assn den samen.

38. BIBLE in High-German (*teutsche Bibel*). One of the earliest Bibles, but without date; some say it was printed at Mayence, 1462, others at Strasburg, 1466.

MK. iv. 3.—Hort secht der Seer gieng aus ze seen. 4. Vnd do er seet: der ein viel bey dem Weg, vnd die Vogel des Himels kamen vnd assen jn.

39. A PLENARIUM (*Sammlung der Episteln und Evangelien*), Augsburg, 1473.

MK. iv. 3.—Er get auss der da säen will seinen samen vñ sät, 4. Vnd als er säet, das ein felt in den weg. vnd wirt verträtten, vnd die Vögel des hymels die essent es auff.

40. PLENARIUM, *Augsburg*, 1474.

MK. iv. 3.—Der ist aussgangen der da seet zu seen seinen somen,—4. Vñ als er seet da ist einer gefallen an den weg vnnd ist getretten worden, vnnd auch die vogel des himels habendt den gegessen.

41. BIBLE (*teutsch*), *Augsburg*, 1476.

MK. iv.—Hört secht d' da seet der ist aussgegangē ze seen. Vnd da er seet. der ein viel bey dem weg vñ die vogel des hymels kamen vnd assen in.

42. BIBLE (*teutsch*), *Augsburg*, 1487.

MK. iv.—Hört. secht. der do seet, der ist aussgegangen ze seen. Vnd do er seet. der ein viel bey dem weg. vnd die vögel des hymmels kamen vnd assen jn.

43. BIBLE, printed by H. Schonsperger, *Augsburg*, 1490.

MK. iv.—Hört. sehet. der da säet. d' ist aussgegangen ze säen. Vnnd da er säet. der ein viel bey dem weg. vnd die vögel des hymmels kamen vnnd assen jn.

44. GOSPELS, *Strasburg*, 1517.

LK. viii.—Do zuomal als vil volcks gesammē kam zu Jesu, vñ vō dē stettē zu im yltē. Jn der zeit da sagt er inē ein gleichniss Der da seiet d' ist vssgangen zu seen seinen somē. Vñ als der seet da ist etlichs gefallē in dē weg, vñ ist zertrettē worden vñ die vögel des himels haben es gessen.

45. DR. KEISERSSBERG'S Postil, *Strasburg*, 1522.

Am Sonnentag Sexagesimæ. Horēt (sprach der her) nement war, der d' do seyet ist vssgangē zu seyen seinē somē. Vñ so er seyt, ist d' ander som gefallē vff dē weg. (secus via, uit neben den weg. er wer sust ī dē acker gefallē) vñ ist zertrettē worde vō den wādleren, vñ die fögel des himels seind kūmen vñ habend den vffgessen.

46. NEW TESTAMENT, *Zurich*, 1524.

MK. iv. 3, 4.—Hörend zu, sich es gieng ein säyer vss zu säyen, vñ es begab sich in dem er säyet, fiel etlichs an den weg, do komend die vögel vnder dem himel vnd frassends vff.

47. BIBLE, by Dr. I. Eck, *Ingolstadt*, 1537.

MK. iv. 3.—Höret zu, Sihe, Ainer der da säiet, giēg auss: zu säien:—4. Vnd in dem er säiet. fiel etlichs an den weg, da kamen die vögel des lufts vnd frassens auf.

48. NEW TESTAMENT (*Deutssch*), *Wittenberg*, 1522.

MK. iv. 3.—Horet zu, Sihe, Es, gieng eyn seeman aus zu seen,—4. vnd es begab sich, ynn dem er seet, fiel ettlichs an den weg, da kamen die vogel vnter dem hymel vnd frassens auf.

49. HISTORY of the Gospels (*Erangelisch Hijstori*), by Othmaren Nachtgall, Augsburg, 1525.

MK. iv. 3.—Es was ainer ausgegangen zu seen seynen Somen,—4. Vnnder dem ainer gefallen was auff den Weg, vñ, zertretten worden, auch hetten in die Vogel des Hymels auffgessen.

50. BIBLE, *Zurich*, 1530.

MK. iv. 3.—Hörend zu, sihe, es gieng ein Säyer auss ze säyen,—4. vnd es begab sich in dem er säyet, fiel etliches an den wäg, do kamend die vögel vnder dem himel vnd frassends auf.

51. The present German language* (Hoch-Deutsch) has a greater affinity to the Alemannic and Francic than to the Platt-Deutsch. This inclination towards the High-German, or southerly branch of the German dialects, arose from the influence of Luther at the Reformation. Luther was Professor of Divinity at Wittenberg, where the high dialect prevailed, and in which he wrote his translation of the Bible. The New Testament, first published in 1523, and the old Testament, from 1523 to 1534, was revised, and the whole Bible published, from 1541 to 1545. This revised translation soon became generally known, and the numerous students that crowded Wittenberg to benefit by the lectures of Luther, and subsequently dispersed into the different provinces, carried with them this High-German version, and a predilection for this dialect. Thus High-German became generally known, and was adopted as the language of the church, the learned, and the press. This tongue spread with the Reformation, and as it advanced in extent it increased in perfection, till it has become one of the most cultivated and extensive of all the Gothic or Teutonic dialects. It not only prevails in the German confederacy, but in the north of Switzerland, Alsace, in a great part of Hungary, Transylvania, Bohemia, the kingdom of Prussia, in Sleswick, part of Jutland, and in Russia as far north as Courland. Amongst the Germans are writers of the first order in every branch of literature and science: they are most prolific in the production of new works, nor can any easily exceed them in freedom of inquiry, in labour, or erudition.

52. BIBLE, by Dr. M. Luther, *Wittenberg*, 1545.

MK. iv. 3.—Höret zu! Sihe, es gieng ein Seeman aus zu seen.—4. Vnd es begab sich, in dem er seet, fiel etlichs an den Weg, da kamen die Vogel unter dem Himel vnd frassens auff.

53. DER LÄYEN Biblia, by J. Freydang, *Frankfort*, 1569.

LK. viii.—Es gieng ein Säemann auss seim Hauss,
Zu säen seinen Samen auss,
Vnd etlichs fiel an weges gstetn,
Das wurd gentzlich in staub vertretn,

Vnd die Vögel vnder dem Himml
Frassen das auff mit ein gewimbl:
Auff den Felsen fiel etliches,
Da es auffgieng verdorret es.

* For the origin of the Germans and their name, see § II. 1, 2, 3, note [4].

54. THE FROSCHMAUSELER, oder der Frösch und Mäuse wunderbare Hofhaltung, *The court of the frogs and mice*, Magdeburg, 1595, 8vo. is one of the most remarkable epic poems. It was written by George Rollenhagen, who was born 1542, at Bernau in Brandenburg, and died 1609, when rector of the Latin school of Magdeburg. He attempts to describe eternity in the following striking allegory.

ETERNITY.	ENGLISH VERSION.
* * * *	* * * *
Ewig, Ewig, ist lange Zeit.	For ever and ever is a long time.
Wēr ein Sandberg uns vorgestelt,	Were a heap of sand before our eyes,
Viel grösser denn die gantze Welt,	Exceeding the whole world in size,
Und ein Vogel all tausend Iahr kēm,	And a bird ev'ry thousand years should come,
Auff einmahl nur ein Kornlein nem,	To take but a single grain therefrom,
Und Gott uns denn erlösen wolt,	And God would grant deliverance
Wenn er das letzte Körnlein holt,	When the last grain were taken thence,
So wēr Hoffnung das uns elende,	We might have hope that our wretched state,
Zwar langsam, aber doch het ein ende.	Tho' long, might yet still terminate.
Nun bleiben wir in Gottes Zorn	But now beneath God's wrath we lie
Ohn all Hoffnung ewig verlorn.	Lost, without hope, eternally.
Chap. xiii.	*Morrell.*

55. BIBLE, *Nuremberg*, 1703, 1708, &c.

MK. iv. 3.—Höret zu, Sihe, es gieng ein Säe-Mann aus zu säen.—4. Und es begab sich, in dem er säete, fiel etliches an den Weg, da kamen die Vögel unter dem Himmel, und frassens auf.

56. NEW TESTAMENT, translated by J. Maria, *Passau*, in Bavaria, 1752.

MK. iv. 3. Höret: siehe, es gieng ein Sämann aus zu säen.—4. Und es begab sich, indem er säete, fiel ein Theil an den Weg, da kamen die Vögel, und frassen es auf.

57. A High-German translation of Reineke de Vos in the same metre as the Low-German of Henry van Alkmar, by *Dietrich Wilhelm Soltau*, Lüneburg, 1830. This extract will not only serve as a specimen of modern High-German, but as an example of the difference in the dialects.*

REINEKE DE VOS.

Es war an einem Mayentag,
Wie Blum' und Laub die Knospen brach;
Die Kräuter sprossten; froh erklang
Im Hain der Vögel Lobgesang;
Der Tag war schön, und Balsamduft
Erfüllte weit umher die Luft;
Als König Nobel, der mächtige Leu,
Ein Fest gab, und liess mit Geschrey
Hoftag verkünden überall.

Da kamen hin mit grossem Schall
Viel edle Herr'n und stolze Gesellen;
Es war kaum möglich sie zu zählen.
Der Kranich Lütke, Matz der Staar
Und Marks der Häher kamen sogar;
Denn Nobel wollte Herr'n und Sassen
Ein frohes Gastmahl feyern lassen;
Darum er alles her berief,
Was ging, was kroch, was flog, was lief,
Thier' und Gevögel, gross und klein,
Bis auf Reinhard den Fuchs allein,
Der sich so frevelhaft benommen,
Dass er nicht durft' nach Hofe kommen.

Wer Böses thut, der scheu't das Licht;
So ging's auch diesem falschen Wicht;
Er hatt' am Hofe schlimmen Geruch,
Drum er zu kommen Bedenken trug.

* See DUTCH, VI. 17; and LOW-GERMAN, V. 26.

58. A free High-German translation of Henry van Alkmar's Reineke de Vos by *Göethe*.

Pfingsten, das liebliche Fest, war gekommen; Es grünten und blüthen
Feld und Wald; auf Hügeln und Höhn, in Büschen und Heeken
Uebten ein fröhliches Lied die neuermunterten Vögel;
Jede Wiese sprosste von Blumen in duftenden Gründen,
Festlich heiter glänzte der Himmel und farbig die Erd.
Nobel, der König, versammelt den Hof; und seine Vasallen
Eilen gerufen herbey mit grossem Gepränge; da kommen
Viele stolze Gesellen von allen Seiten und Enden,
Lütke, der Kranich, und Markart der Häher und alle die Besten.
Denn der König gedenkt mit allen seinen Baronen
Hof zu halten in Feyer und Pracht; er lässt sie berufen
Alle mit einander, so gut die grossen als kleinen.
Niemand sollte fehlen! und dennoch fehlte der eine,
Reinecke Fuchs, der Schelm! der viel begangenen Frevels
Halben des Hofs sich enthielt. So scheuet das böse Gewissen
Licht und Tag, es schente der Fuchs die versammleten Herren.

59. The MODERN GERMAN of 1835 only differs in orthography from the first edition of Luther's Bible of 1545.*

High-German Prorincial Dialects.

60. The following are a few specimens of the various provincial dialects spoken in Upper Germany in 1827.

61. Swiss provincial dialect in the canton *Zurich*, 1827.

MK. iv. 3.—Losät uf, äs ischt en Ackhersmä uffs Fäld gangä ge säen.—4. Und da er gsät hät, ischt öbbis ä d' Strass gfallä, da sind d' Vögel eho und händs ufgrässä.

62. SWISS provincial dialect in the canton *Uri*, 1827.

MK. iv. 3.—Hört zuŏ, ksöscht, a Mä ischt üssgangä go saïa; 4. und wie 'ne sait, falt'n öpis an die Strass, da sind die Vögel ehō, und hand's aweg gefrässä.

63. SUABIAN provincial dialect near the *Alps*, 1827.

MK. iv. 3.—Lōsăt und lûogăd, as īscht a Sayer ussi gangă z' saiid;—4. Und wie êar g'sait hêat, īscht a Dôal uf a Wêag, g'falla, dên hënn-da d' Vögel g'noh', und ufg'frêassa.

64. SUABIAN provincial dialect about *Stuttgard*, 1827.

MK. iv. 3.—Höhret me an: A Bauer ischt zum sää naus gangă ufs Feld.—4. Äbbes vom rumg' strentä Sohmä ischt uf da Weeg g'fallă, do sind d' Vögel kommä, und hends g'fressă.

65. SUABIAN provincial dialect about *Ulm*, 1827.

MK. iv. 3.—Hairet zûe, séand, es ischt a Sèmâ ausganga z' sêa.—4. Und wía êr g'sêt haut, do ischt a Thoil an Wêag g'fallâ, dâ sénd d' Vegel kommâ und hannds aufg' fressâ.

66. ALSACIAN dialect about *Strasburg*, 1827.

MK. iv. 3.—Hèrt, sièt der Ackersmann esch üssgange zu'm Sāije.—4. Un wie er g'saijit hätt, èsch eins (ebbs) ouf de Waij g'falle; dâ sind d' Vögel komme ounterm Himmel, un häns oufig'frässe.

* See § 51, 52.

67. SALTZBURG dialect, 1827.

MK. iv. 3.—Höscht's: Schau, ös gàng à Sàmōn aus zum Sàn̄.—4. Und ös gàb si, indem à sát, völd à Doal an dem Wög, da kàmàn d' Vögl und frâss'ns auf.

68. TYROLESE dialect, 1827.

MK. iv. 3.—Då hēàrts à Mâl zuê; às ischt à Mâl a Paur zê sàn aussi gàngn.—4. und às ischt g'schöch'n, wie ēar g' sànt hât, ischt ôàn Thail âffn Wög g' fâll'n, und då hànn d' Fögl kemmen, und hâb'ns âffg'frössen.

69. BAVARIAN dialect about *Eichstadt*, 1827.

MK. iv. 3.—Izā schau! a Baur is zum sàn gangā.—4. Und do, wi-a gsàt hât, iss epàs an Wég hing'falln; dēs hâbn d' Vögl wek g'fressn.

70. BAVARIAN dialect about *Munich*, 1827.

MK. iv. 3.—Lossts enk sogn̄g! à Moî ïs ă Baur aufs Sàhn' naus gangă.—4. Und wîa r-a denn do g'saht hot, is e'am à Thoâi Sammă-r-ânn Weg nō gfôin; do sànn d' Vögl vonn Himmi rō kemma, und hammatn aufg'frössn.

71. BAVARIAN dialect about *Nuremberg*, 1827.

MK. iv. 3.—Höirt zôu segt, es iss a Bauer (a Säemoh) ausgangă z'sæă.—4. Und dâu hâuts es si zoutrâgn̄, wöi er g'sät hâut, iss etli's an Weeg g'falln; da senn die Vügel unterm Himmel kummă, und hâbens âfg'fressn.

72. DIALECT about *Frankfort* on the Maine, (Sachsenhausen), 1827.

MK. iv. 3.—Hihrt zôu, Sich, es gung ĕ Mōl a Sihmann ĕnausser z' sihn̄.—4. Unn dŏ hót sech's begäwwe, wäi ĕr gesiht hót, fäil Epăs d'rvun̄ ân'n̄ Wäg; do sénn (sain̄) di Vigel unnern Hémmel kumme, unn hâwwe's uffgĕfresse.

73. DIALECT *of Wetteravia*, or the district enclosed by the Sahn, Rhine, and Maine, 1827.

MK. iv. 3.—Hirt zôu! Sich, es geng ĕ mohl ĕ Sehmann naus, der wullt sihĕ,—4. Önn wêi ĕ sēt', do fêil a Dàl uf de Wèk; dâ kohme de Vigel onnerm Himmel onn frossens uf.

74. HESSIAN dialect about *Kassel*, 1827.

MK. iv. 3.—Hehrt zu, sich, es gink en Sehmann us ze sehen. 4. Un es begab sich, wie hä (he) sehte, fiel etliches uf den Wäk; do kamen de Väggel unner dem Himmel und frassens uf.

75. HIGH-SAXON dialect about *Leipsic*, 1827.

MK. iv. 3.—Hūrt zu säht! 's gung ä mal a Siämann aus zu siän.—4. Un da hä siäte, da feel eeniges an'n Wäg; da kamen de Vegel (Veggel) unggern Himmel, un frassens uf.

76. HIGH-SAXON dialect about *Ansbach*, 1827.

MK. iv. 3.—Härt zu! sich, es gieng à Sôamâ auf's Soâ aus.—4. und es iss g' seheg'n, indemm ehr säte, fiel Etlichs ân den Weeg. Dôa kamm die Viegel unt'rn Himmel und frassens auf.

XI.—SCANDINAVIAN LITERATURE,* INCLUDING A SKETCH OF THE LANGUAGES OF ICELAND, DENMARK, NORWAY, AND SWEDEN.

1. Iceland has been supposed to be the remote *Thule*† of Virgil, Pliny, and other classical authors; but it is more probable, that when they mention Thule, they refer to part of South Norway, probably the province of Tellemark. It is denominated *Thyle*‡ by king Alfred in his translation of Boethius, and *Thila*§ in his Orosius. The islands called *Ferroes* were discovered by Scandinavian navigators at an early period, and in A. D. 861, *Naddod*, a Norwegian, was driven by storms on the coast of Iceland, which, from the snow, he named *Snoeland*. Soon after, *Gardar Svarfarson*, a Swede, by circumnavigation, ascertained it to be an island, and named it *Gardarsholm*, or the island of *Gardar*;‖ it has, however, become generally known by the descriptive name *Iceland*.¶

2. *Harald Hárfager*, or the fairhaired, subduing all the petty kings of Norway, obtained the supreme power about A. D. 863, and continued king of Norway till his death in 934. Some of the independent and high-spirited nobles spurned the usurped authority of Harald, and when, in their deadly feuds, they had slain an adversary, or in some other way broken the laws, rather than submit to Harald, they fled to Iceland, a land of prodigies, where subterraneous fires burst through the frozen soil, and boiling springs shoot up amidst eternal snows; where the powerful genius of liberty, and the no less powerful genius of poetry, have given most brilliant proofs of the energies of the human mind at the remotest confines of animated nature.** Among those who first fled to this land of freedom, we have, in 874, a record of Ingolf, the son of a Norwegian Jarl, Comes, or Earl, and his brother-in-law *Hjörleif*, who landed on the promontory on the south-east coast, still called Ingolf-shödi. In the next century, *Thornvald* with his son Erik, surnamed *Raudi* or the red,†† escaped to Iceland. In the space of 50 or 60 years

* This short sketch is much indebted to the important works published by The Royal Society of Northern Antiquaries, Copenhagen, a Society which claims the especial attention of Englishmen. While too much praise cannot be given to the Professors Finn Magnusen and Rafn, as well as to the late Professor Rask, and the other active members of this institution, for their erudite publications, feelings of the highest respect and the warmest gratitude must ever be excited, when the author recollects the constant literary communications, and the very friendly assistance of Dr. Rafn and Dr. Rask. An account of part of Professor Rafn's valuable works will be found in § 17, 18, and 19.

† The ultima Thule of Virgil, *Georg.* i. 30, and Pliny, iv. 16.

‡ Bt. 29, 3; Card. p. 166, 1. § Ors. 1, 1; Bar. p. 31, 1.

‖ Islands Landnámabok, sive Liber originum Islandiæ, I. 1. Íslendinga Sögur, I. p. 25, 26. Schoening, Norges Riges, Historie, vol. ii. p. 101. Wheaton's Hist. of Northmen, p. 17.

¶ *Ice.* is *ice*, land *land*. Dr. Ingram thinks, in Orosius, Bar. 25, 1, Ira land ought to be Isa-land. *Inaugural Lect.* p. 79, note *q*.—Isa land is the reading adopted by Professor Rask.

** *Malte Brun's Geog.* vol. v. p. 98.

†† *Landnámabók*, i. 6—8. *Schoening*, vol. i. p. 107. *Malte Brun's Geog.* vol. v. p. 98.

the inhabitable parts of Iceland were occupied by refugees from Norway, who brought with them their families and a numerous retinue of dependants. Here they were amply repaid for their hardships and toil, in this severe clime, by the full enjoyment of liberty and independence; hither they transported their language, the old Danish, their rites of heathen worship, and their civil institutions. They established a great national assembly, held annually, where all freeholders had a right to be present. This assembly bore a great resemblance to the Anglo-Saxon Witenagemot, and was called Alþing.* The president of this meeting was elected for life, and was denominated *Lögsöguma*ðr† or Promulgator of the law. Iceland continued this species of government, or republic, for about three centuries, that is, till A.D. 1275, when it became subject to the kings of Norway. Christianity was introduced into Iceland about the end of the 10th century, and was established in 1016.

3. Iceland, in its pagan state, had a literature, a poetry, and mythology, peculiarly its own. The Icelanders preserved their learning and history in oral tradition, by means of their *Skalds*,‡ who were at once poets and historians. These Skalds were a sort of travelling minstrels, who composed and recited the praises of kings and heroes in verse, and continually migrated from one northern country to another. They were the chroniclers, and often the companions of kings, attended them in their conflicts, and thus, from their presence at the scenes they had to record, they were able to give a lively and faithful description. In the Icelandic language a list is kept of the 230 chief Skalds or poetical historians from *Ragnar Lodbrok* to *Valdemar* II. amongst whom are several crowned heads, and celebrated warriors.‖

4. *A Saga-man* § recalled the memory of past events in prose narratives as the Skalds did in verse. The memory of past transactions was thus transmitted from age to age by the poets or Skalds, and the Saga-men or story-tellers, till the introduction of writing, gave them a fixed and durable record.

5. The literature, mythology, and history of the Icelanders, and the old Scandinavians in general, in their pagan and early christian state, are chiefly preserved in the poetic or elder Edda,¶ the prose or younger Edda, and the Sagas, the *Njála*, the *Heimskríngla*, the *Konúngsskuggsjá*, and the *Landnámabók*. A short account of these works, and their various editions, may be useful.**

* Þing in Icelandic signifies *forum, conventus, a court of justice, an assize;* and alþing a *general meeting, or assize.*

† Lögsaga *f.* (*gen.* lögsögu) *recitatio legum*, from lög *law;* saga *a telling, speaking;* maðr *a man, the man propounding the law.*

‡ Skald from *Icl.* skálld *a poet.* ‖ Wheaton's History of Northmen, p. 51.

§ Saga *historia, narratio;* maðr *gen.* manns, *acc.* mann *man*, that is, *a story-teller.*

¶ Edda *a grandmother*, quasi prima mater ethnicæ religionis.

** A minute account of the Icelandic works which are published may be found in "*Lexicon Islandico-Latino-Danicum Biörnonis Haldersonii, curâ R. K. Raskii, editum Havniæ*," 4to. 1814.

6. SÆMUND SIGFUSSEN, a clergyman, born in Iceland in 1056, was the first compiler of the *Poetic Edda*. He appears to have written some of these poetic effusions from the recital of contemporary Skalds, and to have collected others from manuscripts.

The Icelandic text of the poetic Edda was published in 4to. at Copenhagen in 1787, with a Latin translation, notes, and glossary. A second volume was not printed till 1818, and a third in 1828, by *Professor Finn Magnusen*. *Professor Rask* and the *Rev. Mr. Afzelius*, in 1818, published, at Stockholm, the original of this Edda, carefully accented, and distinguishing *i* from *j*, *u* from *v*, and ö from *o*.

7. THE POETIC EDDA contains the *Völu-spá*,* which gives an account of the creation of the universe, and the gods and men who inhabited it. The *Gróu-galdr* or Groa's Magic Song. The *Sólarljóð* or Song of the Sun which is almost entirely Sæmund's own composition, containing ideas of a future life, evidently derived from a christian source. *Vafþrúðnis-mál*, which is a sort of poetic dialogue between Odin and a famous giant.

8. THE GRÍMNIS-MA´L, or the Song of Grimner, describing the habitations of the deities. The *Alvis-mál*, *Hyndlu-ljóð*, &c., *Hýmisquiða*, or the Song of Hymer, &c. Many of these poems can be traced back to the 10th, or even the 9th century.

9. THE PROSE OR YOUNGER EDDA was written by the famous *Snorre Sturleson*, who was born of a noble family in 1178, at Hvamm, on the west coast of Iceland, and was murdered in 1241. The Prose Edda was, therefore, more than a century later than the Poetic.

The first edition of the Prose Edda was published in an abridged form at Copenhagen in 1665, by *Resenius*, in Icelandic, Danish, and Latin. He appended to this edition the Völu-spá and Háva-mál, two poems from the Poetic Edda. A complete edition of the original text of the Prose Edda was published at Stockholm in 1818, by Professor Rask. The Prose Edda is a course of poetical lectures, drawn up for those young Icelanders who intended to become Skalds or poets. It consists of two parts. The first part, properly called the Edda, explains the mythology of the Poetic Edda, and forms a complete northern Pantheon in the form of fables. The second part is the Skalda or Poetics, which is the art of poetry adopted by the Skalds. It contains a dictionary of poetic synonymes, and the whole art of versification, alliteration, species of verse, &c. In explaining the mythology, and illustrating the different species of versification, Snorre extracted the most interesting parts of the Poetic Edda, and thus contrived in the form of dialogues to give the substance of it in a more intelligible form.

10. NJA´LA, or life of the celebrated Icelander, Njáll Þorgeirsson, and his sons. It is beautiful in style, and correct in its statements. The Icelandic text was published at Copenhagen, 1772, in 4to. and a Latin verion in 1809.

11. *Snorre* may be justly called the Herodotus of the north, if we only consider his great historical work, *Heimskringla*,† or Annals of the Norwegian kings from Odin.‡

* Völu-spá *the oracle or prophecy* of vala, *gen.* völu.

† Heims-kringla *orbis terrarum*; heimr *mundus*, kringla *orbis*.

‡ In this account of the Edda and other Icelandic works, much use has been made of Wheaton's Hist. of Northmen, where more satisfactory information will be found. In Mallet's Northern Antiquities there is an English translation of the Prose Edda, and many useful notes, with the Icelandic text, and an English translation of five pieces of Runic poetry, amongst which is Ragnar Lodbrok.

It was published by Peringskjöld, with a Latin and Swedish translation, in 2 vols. fol. Stockholm, 1697, and with a Latin and Danish translation by *Schöning* and *Thorlacius*, in 3 vols. fol. Copenhagen, 1777—1783, and continued by the younger *Thorlacius* and *Werlauff*, in 3 vols. 1813—1826.*

12. Kónungsskuggsja',† or Royal Mirror. This is supposed to be the work of *Sverre*, king of Norway. It is in the form of dialogue, and gives a view of human life, with practical rules for different stations. It was published in Icelandic, Danish, and Latin, by *Halfdan Einarsen*, in 4to. 1768, Sorö.

13. The Landna'mabók is an account of the most remarkable events connected with the first settlement of Iceland, its revolutions, and the introduction of Christianity. This history commences in the 9th, and extends to the 12th century. It was begun by *Are Frodi*, and continued by other hands. Are Frodi was born in Iceland in 1067; he was the friend and fellow-student of Sæmund. His work is remarkable as being the earliest historical composition written in the Old Danish or northern tongue, which still remains the living language of Iceland. Only a few fragments of his works are remaining, which have been published under the title of *Schedæ*‡ and *Landnámabók*.§

14. The Sagas are very numerous. These were popular narratives, recording the lives of kings, chieftains, and noble families. To aid the memory of the *Saga-man* or *Story-teller*, he contrived to introduce the most striking metrical passages from the poems of the Skalds.

15. Under the well-directed patronage of *The Royal Society of Northern Antiquaries at Copenhagen*, the following works have appeared.‖

Fornmanna *Sögur*, vol. i.—xi.; *Oldnordiske Sagaer*, vol. i.—xi.; *Scripta Historica Islandorum*, vol. i.—vii. containing—of the historical Sagas, recording events out of Iceland—the history of the Norwegian kings from *Olaf Tryggvason* to *Magnus Lagabœtir*, and of the Danish kings (*Knytlinga*) from Harald Bluetooth to Canute VI., or the period between the middle of the 10th century, and the year 1274; in Icelandic, Danish, and Latin.

16. Íslendínga Sögur, vol. i. ii. containing—*of the historical Sagas, recording events in Iceland itself*—Are Frodi's *Schedæ*, *Landnámabók*,¶ and *Heiðarviga-*, *Ljósvetníinga*, *Svarfdæla-*, *Vallnaljóts-*, *Vemundar ok Víga-Skútu*, and *Víga-Glúms Sagas*, in Icelandic.

17. The following works are edited by the learned Secretary of the Society, Professor Rafn:—*Færeyínga Saga*, or the history of the inhabitants of the Farroes; in Icelandic, the Farroe dialect, and Danish, and with a map of the islands.

18. Fornaldar *Sögur Norðrlanda*, vol. i.—iii.; *Nordiske Fortids Sagaer*, vol. i.—iii., being a complete edition of the mytho-historical Sagas, recording events in

* Rask's A.-S. Gr. by Thorpe, pref. p. iv. note 1.

† Rask's A.-S. Gr. by Thorpe, pref. p. iv. note 2. Kóngr *a king*; skuggsia *a mirror, speculum*.

‡ Are Frodi's Schedæ were published by C. Wormius, Oxford, 1716; by A. Bussæus, Copenhagen, 1733; but most correctly by the Royal Society of Northern Antiquaries at Copenhagen in *Islendínga Sögur*, vol. i.

§ Wheaton's Northmen, p. 59, 99. Müller, Saga bibliothek, i. p. 34. *Schedæ Ara Prestz Fróda um Island*, was published in 4to. pp. 26, Skálholt, 1688; *Sagan Landnáma*, in 4to. pp. 182, Skálholt, 1688. Again with a Latin version, index, &c. under the title *Islands Landnámabók*, 4to. pp. 510, Copenhagen, 1774; and in *Islendinga Sögur*, vol. i. See § 16.

‖ See Annual Report for 1834.

¶ See § 13 for the particulars of this work.

the north, assignable to the period anterior to the colonization of Iceland, or the era of authentic history; in Icelandic and Danish.

19. KRA'KUMA'L, *sive Epicedium Ragnaris Lodbroci,** or Ode on the heroic deeds and death of the Danish king, Ragnar Lodbrok, in England; in Icelelandic, Danish, Latin, and French. This *Krákumál* is by some called *Loðbrókarkviða*, or *the Death-song of Ragnar Lodbrok*, who is said to have reigned in Denmark and Sweden in the latter part of the 8th century.† Ragnar invaded Northumbria, and was opposed by Ella, king of Deira. This fact ascertains the date of the event, as Ella usurped the Northumbrian crown in 862, and perished in 867. Ragnar was taken prisoner, and Ella ordered him to be cast into a dungeon, where he might perish by venomous snakes.‡ This *song* is sometimes quoted as the composition of Ragnar.§ It is probable that the first twenty-three verses constituted the war-song of Ragnar and his followers. The remaining six strophes may have been composed after the king's death by his queen Aslaga, or Kráka, or by some of the contemporary or later skalds.‖ This song celebrates the fifty-one depredations of Ragnar in various countries. The death of Ragnar is not only important in an historical point of view, causing his sons Halfden, Ingwar, and Ubbo to undertake an invasion which destroyed the Octarchy of England, and, for a time, dethroned Alfred; but if the song were composed by him or in his time, it will serve as a very early specimen of the Scandinavian language.¶

20. From the Old Danish (*Danska túnga*) or Scandinavian (*Norræna*), spring those languages and dialects which are spoken from the coasts of Greenland to those of Finland, from the Frozen Ocean to the Eider.** This Old Danish was, in its purest state, carried into Iceland by the first Norwegian refugees in the 9th century. Hence the Icelandic is the same language as the Old Danish, and the Icelanders, from their insular and high northern locality, have retained the *Old Danish* in such purity and with such slight variations, that it may still be considered the living language of Iceland. There is so little difference between the present writings and the most ancient records, that modern Icelandic scholars can read the oldest documents with the greatest facility.

* It was first printed in 4to. at Copenhagen, 1636, in the work of *Olaus Wormius*, in his *Runir seu Danica literatura antiquissima*, vulgo Gothica dicta. It was afterwards printed six times more by different persons in various forms before it appeared in the original, with an English translation, entitled "*Five pieces of Runic Poetry translated from the Icelandic language*," London, 8vo. 1763. These pieces were translated by Dr. Thomas Percy, bishop of Dromore, and inserted at the end of the 2nd vol. of his translation of Mallet's Northern Antiquities. The fifteenth time of its appearance was in 12mo. with the title of *Lodbrokar-Quida; or, the Death-song of Lodbroc, with a free English translation, an Islando-Latino glossary, and explanatory notes, by James Johnstone, printed* [*at Copenhagen, by Aug. Ferd. Steen*] 1782. The twenty-seventh form in which this celebrated song has appeared is the most splendid and complete. This is by far the best edition; followed by a Latin and French translation, and a complete critical apparatus, with a minute account of every edition, and a facsimile of the first page of a manuscript found in the Royal Museum, Copenhagen, 1821. The title of this work is "*Krákumál, sive Epicedium Regnaris Lodbroci Regis Daniæ.*"—Vide Fornaldar Sögur Norðrlandi, i. p. 305; Nordiske Fortids Sagaer, i. p. 282.

† Wheaton's Hist. of Northmen, p. 150.

‡ Turner's Hist. of A. S. bk. iv. ch. iii. Langb. 277.

§ Asby, Wormius, Bartholin, Stephanius, &c.; Turner, bk. iv. ch. iii. note 37.

‖ Wheaton's Hist. of Northmen, p. 153.

¶ See the specimen, § 25.

** Rask's Gr. of the Anglo-Saxon tongue, translated into English by Thorpe, p. 12.

Specimens of Old Danish and its dialects, from the earliest age to the present time.

21. A specimen of Old Danish composed by *Starkad the Old*, whose verses are supposed to be the most ancient of all the specimens of the *Danska Túnga* that are still extant, but the precise age of which is not ascertained,* though it was long before A.D. 645.

OLD DANISH.	MODERN DANISH.
Þann hefi ek manna	Ham har jeg blandt Mænd
mennskra fundit	af Menneske-Herkomst,
hríng heyjanda	blandt Stridsmænd fundet
hrammastan at afli.	stærkest af Kræfter.

LITERAL ENGLISH.

Him have I among men	among warriors, found
of the human race,†	the strongest of body.

22. A specimen of Old Danish, composed at so remote a period in heathen times, that it is impossible now to ascertain its age. It is from the Poetic Edda.

The first verse of the Völu-spá.‡

OLD DANISH.	MODERN DANISH.
Hljóþs biþ ek allar	Lytter til min Tale,
helgar kindir,	alle hellige Væsener,
meiri ok minni	större og mindre
mögu Heimþallar;	af Heimdals Slægt;
vildo'at ek Valföþur	jeg vil fortælle
vèl framteljak,	Valfaders Bedrifter
fornspjöll fíra,	Mænds gamle Sagn,
þau ek fremst of-nam.	de förste jeg lærte.

Finn Magnusen, p. 31.

LATIN.

Silentium rogo omnia	Velim cœlestis patris
Sacra entia;	Facinora enarrare,
Majores et minores	Antiquos hominum sermones,
Posteros Heimdalli.	Quos primos recordor.

23. A specimen of Old Danish, composed probably during the former part of the 7th century, being the beginning of the *Bjarka-mál hin fornu*, so called after *Böðvar Bjarke*, one of king Rolf Krake's warriors, a song sung before a battle.§

* Halfdani Einari Hist. Lit. Islandiæ, p. 49. This specimen is from the *Snorra Edda ásamt Skáldu*, edited by Rask, p. 311, 312.

† *i.e.* not of the Aser race.

‡ From the *Edda Sæmundar hins Fróða* ex recensione E. C. Rask, Holmiæ, 1818, p. 1. See the edition of the same, at the expense of the Arna-Magnæan Commissioners, by Prof. Finn Magnusen, as also his modern Danish version of it, under the title of *Den ældre Edda*, vol. i. p. 31.

§ Published by Professor Rafn in the *Fornaldar Sögur Norðrlanda*, vol. i. p. 110. See his modern Danish version in the *Nordiske Fortids Sagaer*, vol. i. p. 103. This ancient song was sung at dawn of the day of the great battle of Stiklestad, A.D. 1030, in which king Olaf fell; vide *Fornmanna Sögur*, vol. v. p. 59, 60, and the Latin version by S. Egilsson in the *Scripta historica Islandorum*, vol. v. p. 64.

OLD DANISH.	MODERN DANISH.
Dagr er uppkominn,	Solen er oprunden,
dynja hana fjaðrar,	ryste Hanens Fjædre,
mál er vilmögum	Tid er nu for Dreuge
at vinna erfiði ;	til Daad at gange ;
vaki ok æ vaki	vaager, stedse vaager,
vina-höfuð,	Venner kjære,
allir hinir æztu	alle I ypperste
Adels ofsinnar.	Adils Hofsinder.
Hár hinn harðgreipi,	Har hin haardföre,
Hrólfr skjótandi,	Rolf den Skytte,
ættgóðir menn,	ætgode Mænd, som
þeir er ekki flýja !	Flugt ei kjende !
vekjat yðr at víni	eder jeg vækker ei til Viin,
nè at vífs rúnum,	ikke til Kvinders Tale,
heldr vek ek yðr at hörðum	men jeg eder til Hildes
Hildar leiki.	haarde Leg nu vækker.

LATIN.	
Dies exortus est,	Har, manu fortis,
pennæ galli strepunt,	Rolvus jaculator,
tempus est, ut servi	genere præstantes viri,
opus incipiant ;	qui non fugiunt !
vigilent, semper vigilent	Ad vina vos non excito,
amicorum capita,	neque ad puellarum colloquia,
præstantissimi quique	sed excito vos ad durum
Adilsis comites.	Bellonæ ludum.

24. A specimen of old Danish of about the year 770, cut in Runic characters in a flat rock at Runamo, in the parish of Hoby in Bleking, now a province of Sweden, but formerly of Denmark, as interpreted by Professor Finn Magnusen.*

OLD DANISH.	MODERN ICELANDIC.
Hültekinn ríki nam,	Hildikinn ríki nam,
Garþr in hió,	Garðr inn hjó,
U'li eit gaf	O'li eið gaf . . . .
vígi O'þin rúnar !	vígi O'ðinn rúnar !
Hríngr fái	Hríngr fái

* The Danish king Valdemar the First, sent, probably at the suggestion of the historian Saxo Grammaticus, some individuals skilled in Runes to Bleking, between the years 1157 and 1182, with the view of having this inscription deciphered. His emissaries, however, failed to accomplish the object of their mission. Subsequently, and especially during the last century or two, the attempt from time to time was renewed under the auspices of some of the most learned men of the day, but their endeavours led to no more satisfactory results. It was reserved for the great Archæologist and Runologist *Finn Magnusen*, after a personal inspection of the inscription on the spot, to interpret in its entire state in May 1831, and to determine the form of verse (the ancient *Fornyrðalag*) in which it was written. Professor Magnusen's remarks upon this subject are inserted in the Transactions of the Royal Society of Northern Antiquaries, *Nordisk Tidsskrift for Oldkyndighed*, vol. ii. p. 276—304; and in *Historisch-Antiquarische Mittheilungen*, herausgegeben von der Königlichen Gesellschaft für Nordische Alterthumskunde, Kopenhagen, 1835, pp. 109—117. In p. 111 of the latter work, it is recorded that Professor Finn Magnusen for more than ten months tried in vain to decipher the inscription. On the 22nd of May, 1831, by attempting to read from right to left, he immediately succeeded in deciphering the first three words, and in less than two hours he explained the whole inscription.

fall á mold!	fall á mold!
A'lfar, ástagoð	A'lfar, A'stagoð
O'la (fjái);	O'la fjái (hati)
O'þin ok Frei	O'ðinn, og Frey
ok A'sakun	og A'sakyn
fari (fari)	fari, fari
fiandum varum,	fjandum vorum,
unni Haraldi	unni Haraldi
ærin sigr!	ærinn sigr!
MODERN DANISH.	ENGLISH.
Hildekind modtog Riget,	Hildekinn received the kingdom,
Gard indhug (Runerne),	Gard hewed out (these characters),
Ole aflagde Ed	Ole took the oath . . . .
Odin vie Runerne!	Odin consecrate these Runes!
Gid Ring faae	May Ring get
Fald paa Muld!	a fall on the mould;
Alfer Elskovsguder	Elves, gods of love,
Ole (forlade)!	Ole hate!
Odin og Freij	Odin and Frey
og Asers Slægt	and the Aser-race
ödelægge (ödelægge)	destroy (destroy)
vore Fjender,	our enemies,
unde Harald	grant to Harald
fuldstændig Seier!	a great victory!

25. A specimen of old Danish from Krákumál, or the Death-song of Ragnar Lodbrok,* probably composed between A.D. 862 and 867.

OLD DANISH.	MODERN DANISH.
Hjuggu vèr með hjörvi!	Svunge vi med Sværdet!
hörð kom hríð á skjöldu,	stormede Regn mod Skjolde,
nár fèll niðr til jarðar	Lig i Nordhumberland da
á Norðimbralandi;	laae paa Jorden ströede;
varat um eina óttu	man ei nödtes den Morgen
öldum þörf at frýja	Mænd til Strid at egge,
Hildar leik, þar er hvassir	der hvor skarpe Kaarder
hjálmstofn bitu skjómar;	skare Hjelmens Flade;
böðmána sá ek bresta,	Kampmaaner saae jeg klöves,
brá því fíra lífi.	Kæmperne misted Livet.
Krákumál Str. 14.	*Rafn*, p. 13.

LITERAL LATIN.	LITERAL ENGLISH.
Percussimus nos cum gladio	We hewed with swords!
Dura venit procella in scuta,	Hard came the storm on our shields,
cadaver cecidit deorsum ad terram	dead they fell down on the earth,
in Northumbriâ terrâ.	in Northumberland.
Non erat, tempore matutino,	None, on that morning,
viris opus, ciere.	needed men to incite.
Ad Bellonæ ludum ibi anhelant,	For Bellona's sharp sport,
galeæ fulcrum mordebant fulgores,	the glittering sword split the steel-capt skull,
peltas lunatas vidi ego confractas,	the moon-round shield saw I broken,
invertit ideo virorum vita.	and thus men's lives were lost.

* See § 19.

26. A specimen of Old Danish of the 10th century, being the Runic inscriptions at Jellinge in Jutland, on the tumulus of King Gorm the Old, and his consort Thyre, as interpreted by Professor Finn Magnusen.

OLD DANISH.

Gurmr kunugr gerþi kubl þusi eft þurvi kunu sina Danmarkar-but.

Haraldr kunugr baþ giorva kubl þösi eft gurm faþur sin ök eft þiurvi muþur sina; sa Haraldr ies van Danmörk ala ök Nurvieg ök tók kristno.

MODERN DANISH.

Kong Gorm gjorde denne Höi efter sin Kone Thyre Danmarks-Bod.

Kong Harald bad (bod) gjöre denne Höi efter Gorm, sin Fader og efter Thyre sin Moder; den Harald som vandt al Danmark og Norge, og antog Christendommen.

MODERN ICELANDIC.

Gormr konúngr gerði kumbl þessi eftir Þýri konu sína Danmarkarbót.

Haraldr konúngr bað gjörva kumbl þessi eftir Gorm föður sinn og eftir Þýri, móður sína; sá Haraldr, er (es) vann Danmörk alla og Norveg ok tók kristni.

LITERAL ENGLISH.

King Gorm raised this barrow after (in memory of) his queen Thyre Danmarksbod (the improver of Denmark).

King Harald bade make this barrow for his father Gorm and his mother Thyre, the same Harald who conquered all Denmark and Norway, and embraced Christianity.

Antiquariske Annaler, vol. iv. p. 110—112.

27. A specimen of Old Danish or Icelandic of the former part of the 11th century, from Ottar Svarte's ode on king St. Olaf.

OLD DANISH OR ICELANDIC.

Komtu i land ok lendir,
ládvörðr! Aðalráði,
þín naut rekka reynir
ríki elldr at slíku;
harðr var fundr, sá er færuð
friðland á vit niðja
rèð ættstudill áðan
Eátmundar þar grundu.

MODERN DANISH.

Landbeskytter! du atter
Adelraad til sit Rige
förte, sligt dig Folkets
mægtige Fyrste skijlder;
haardt var Slaget, da Edmunds
Arving du indsatte
i det fredede Rige,
för behersket af Slægten.

LATIN.

Terræ custos, valens potentiâ!
Venisti in terram, et Adalradum
in regnum restituisti; tuâ ope
est usus hac in re virorum amicus.

Durus erat conflictus, quo
nepotem Jatmundi pacato
reddidisti regno; huic terræ
avita proles imperaverat antea.*

28. A specimen of Old Danish or Icelandic, written before 1150, according to the opinion of Professor Rafn.†

OLD DANISH OR ICELANDIC.

Maðr er nefndr Grímr kamban, hann bygði fyrstr Færeyjar á dögum Haralds hins hárfagra; þá flýðu fyrir hans ofríki fjöldi manna, settust sumir í Færeyjum, ok bygðu þar, en sumir leituðu til annarra eyðilanda.

MODERN FERROE DIALECT.

Ajn Mävur èr nevndur Grujmur Kamban, han fowr fistur at biggja Förjar, meni Häraldur hin hårfagri vär å Dövum; tå flujddi firi Owdömi hansara mengur Mävur; summir settu se uj Förjum og bigdu här, men summir lajtavu til annur Ojulond.

* Fornmanna Sögur, vol. iv. p. 50, and vol. xi. p. 185; Oldnordiske Sagaer, vol. iv. p. 17, and vol. xi. p. 161; Scripta historica Islandorum, vol. iv. p. 19.

† See Færeyinga Saga, p. 1. Improperly, by a pleonasm, called Ferroe Islands,—Islands being unnecessary, as Ferroe is derived from fær or faar, *e. a sheep*, ovis; ø, *e. an island*, insula, *pl.* öer *islands*, insulæ; Færoerne or Faar-oer *ovium insulæ*, in Danish commonly called the Færöer.

LITERAL ENGLISH.

A man named Grim Kamban cultivated first the Fær islands in the time of Harald the fair-haired; then (*when*) many fled from his tyranny, some settled on the Fær islands, and built houses, and some sought for other uncultivated lands.

MODERN DANISH.

Grim Kamban hed en Mand; han bebyggede först Færöerne i Harald Haarfagers Dage. Der vare den Gang mange, som flyede for Kongens Her-skesyge, af hvilke nogle nedsatte sig paa Færöerne, og toge sig der Bopæl, men nogle sögte til andre öde Lande.

29. A specimen of Icelandic, written about A.D. 1200, from Snorre's Edda.

ICELANDIC.

Almáttigr guð skapaði í upphafi himin ok jörd ok alla þá luti er þeim fylgja, ok síðarst menn tvâ, er ættir eru frá komnar, Adam ok Evo, ok fjölgaðist þeirra kynslóð, ok dreifðist um heim allan. En er fram liðu stundir, þá újafnaðist mannfólkið, voru sumir góðir ok rètt-trúaðir, en miklu fleiri snerust þá eptir girndum heimsins, ok úræktu guðs boðorð.—*Snorra-Edda, Rask, Stockholm,* 1818, p. 1.

MODERN DANISH.

Den almægtige Gud skabte i Begyndelsen Himlen og Jorden og alle de Ting som dertil höre, og tilsidst to Mennesker, fra hvem Slægter nedstamme, Adam og Eva, og deres Stamme formerede sig, og udbredtes over hele Verden. Men da Tiderne lede frem, blev Menneskeslægten ulig, nogle vare gode og rettroende, men langt flere vendte sig efter Verdens Begjerligheder, og forsömte Guds Bud.

LITERAL ENGLISH.

The Almighty God created, in the beginning, heaven and earth, and all the things which thereto belong, and at last, men from whom families sprung forth, Adam and Eve, and their race increased themselves and spread over all the world. But as time passed (*led*) on, the race of men became different (*unlike*), some were good and right believing, but far more turned themselves to (*after*) the desires (*lusts*) of the world, and neglected God's commandment.

30. A specimen of Old Danish or Icelandic, as written towards the close of the 13th century, but dating from an earlier period, the year A.D. 1117, being an extract from the ancient Icelandic Law-book, entitled the Grágás *(The Gray-goose)*.*

OLD DANISH OR ICELANDIC.

Ef utlendir menn verþa vegnir á landi hèr, danskir eþr sönskir eþr norrönir, or þeirra konga veldi III. er vâr túnga er, þar eigo frændr þeirra þær sakir, ef þeir eru út hèr, en af öllum túngum öþrum enn af danskri túngo, þá á engi maþr hèr vígsök at sökja af frændsemis sökum, nema faþir eþr sonr eþr bróþir, oc því at eino þeir, ef þeir höfþo hèr áþr viþkennzt.

LATIN.

Si exteri, Dani, Sveii, vel Norvegi e tribus illorum regum imperiis, quæ linguâ nostrâ utuntur, oriundi his in terris interfecti fuerint, cæsi propinqui si adfuerint actionem cædis suscipere liceat. Sedaliâ quam Danicâ linguâ utentium nemo propinquitatis nomine, cædis causam hic agendi jure gaudeat, nisi pater, filius vel frater, iique tantummodo, si hic antea noti fuerint.

* See *Hin forna lögbók Íslendinga sem nefnist Grágás.* Codex juris Islandorum antiquissimus qui nominatur Grágás, Hafniæ, 1829, at the expense of the Arna-Magnæan Commissioners, Part II. p. 71, 72.

31. Old Danish before the Calmar Union in A.D. 1397.

OLD DANISH.

Sattær war ræt thænne . . . . tvém wintrum oc fæm ukum, sídæn Rō war wunin til Cristendóms af Waldemar kununga, oc laght til Sjálanzs biscopsdóm(s) af Waldemare kununga oc Alexandær pane.

ICELANDIC.

Settr var rèttr þessi tveim vetrum oc fimm vikum, síðan Rō var unnin til Cristindóms af Valdimar konúngi, oc logð til Sjálanz biskupsdóms af Valdimari konúngi oc Alexandri páua.

Rask's Anglo-Saxon Gr. Pref. p. xxii.

ENGLISH.

Set was this law, two winters and five weeks; since peace was bestowed on Christianity by Waldemar the king, and a law made for Sjálans bishoprick by Waldemar the king, and Alexander the pope.

32. *Danish in* 1433.

DANISH.

Wii Erick meth guths nathe Danmarks, Suerghes, Norghes-koning göre witerlikt alle the, thette breff see eller hōre, at wi af vor serdelis Nadhe for Hr Erick-Nielssöns wor elschelike tro mans oc radhs bön sculd sva oc for troscap oc willich tieniste unne oc giue hanum . . . friihet oc frelsse med suadane wapen . . . som her vnder nedhen vtmaledh sta . . .

Datum 1433.

ENGLISH.

We Erick, by God's grace, king of Denmark, Sweden, Norway, make known to all, who see or hear this letter, that we by our peculiar grace for Mr. Erick Nielsöns, our beloved faithful man and counsellor, praying, and for fidelity and willing services, have conferred and given him . . . liberty and franchisement with such coat of arms as here under beneath painted stand.

Given 1433.

Rask's Anglo-Saxon Gr. Pref. p. xxi.

33. Old Danish, from a MS. of Homilies, or meditations, belonging to the Royal Swedish Historiographer of Hallenberg. It is without date, but appears to be about A.D. 1450.

DANISH.

Ther æfther drogh Nichodemus then annen spiger pa vinstræ handh, oc fæk han sammeledes Iohannes. Sidhen foor Nichodemus nether, oc foor op at ien liden stige, och togh spigene af födærnæ, mædæn iosep hiolt pa ligommæt.

ENGLISH.

Hereafter drew Nichodemus the other nail from the left hand, and gave it in the same manner to John. Afterwards Nichodemus went nearer, and went upon the small steps, and drew the nails from the feet, while Joseph held the corpse.

Rask's Anglo-Saxon Gr. Pref. p. xviii.

34. A few examples of Danish are given from the Scriptures, to facilitate the comparison, and thus shew the connexion of this tongue with those of Teutonic origin. The first example is from the Danish Epistles and Gospels, *Leipsic*, 1518, fol.

MK. iv. 3, 6.—En mand gick wd ath saa sin Sæd. Som hā saade da falt somt aff korned hoss vegn. Oc det bleff traad bort oc sompt der aff ode fuglene i væred.

35. Bible, *Copenhagen*, 1589, fol.

MK. iv. 3, 4.—Hörer til! See, der gick en Sæmand ud ad saa. Oc det skede, i det hand saade, at noget falt hoss Veyen: Da komme Fulene under Himmelen oc ode det.

36. Bible, 1647, 8vo.

Mk. iv. 3, 4.—Hörer til; See, der gik en Sædemand ud at saae. Og det skede i det hand saaede, at noget faldt hos Vejen; og der komme Himmelens Fugle og aaede det op.

37. New Testament, *Copenhagen*, 1717, 8vo.

Mk. iv. 3, 4.—Hörer (til): see, en Sædemand gik ut at saae. Og det skede, i det hand saade, at noget faldt hos Veyen, og Himmelens Fugle kom og aad det op.

38. New Testament, *London*, 1827, 8vo.

Mk. iv. 3, 4.—Hörer til; see, en Sædemand gik ud at saae. Og det skede, i det han saaede, at noget faldt ved Veien, og Himmelens Fugle kom, og aad det op.

39. As a specimen of the present Danish, a better cannot be selected than the following Naval Song, which is to the Danes what "Rule Britannia" is to the English. It was written by Johannes Evald, a poet who flourished in the latter part of the last century. (Born 1743, died 1781).*

Kong Christian stod ved höien Mast
I Rög og Damp.
Hans Værge hamrede saa fast,
At Gothens Hielm og Hierne brast.
Da sank hver fiendtligt Speil og Mast
I Rög og Damp.
Flye, skreg de, flye, hvad flygte kan!
Hvo staaer for Danmarks Christian
I Kamp?
Niels Juel gav Agt paa Stormens Brag:
Nu er det Tid!
Han heisede det röde Flag,
Og slog paa Fienden Slag i Slag.
Da skreg de höit blant Stormens Brag:
Nu er det Tid!
Flye, skreg de, hver, some veed et Skiul!
Hvo kan bestaae for Danmarks Juel
I strid?
O Nordhav, Glimt, af Vessel bröd
Din mörke Skye:
Da tyede Kæmper til dit Skiöd;
Thi med ham lynte Skræk og Död;
Fra Vallen hortes Vraal, som bröd
Din Skye:
Fra Danmark lyner Tordenskiold;
Hver give sig i Himlens Vold,
Og flye!

King Christian stood by the lofty mast
In mist and smoke.
His sword was hammering so fast,
Through Gothic helm and brain it passed.
Then sank each hostile hulk and mast
In mist and smoke.
Fly, shouted they, fly, he who can!
Who braves of Denmark's Christian
The stroke?
Niels Juel gave heed to the tempest's roar;
Now is the hour!
He hoisted his blood-red flag once more,
And smote the foe of the Dane full sore.†
And shouted loud through the tempest's roar:
Now is the hour!
Fly, shouted they, for shelter fly!
Of Denmark's Juel who can defy
The power?
North Sea! a glimpse of Wessel rent
Thy murky sky!
Then champions to thine arms were sent;
Terror and death glared where he went;
From the waves was heard a wail, that rent
Thy murky sky!
From Denmark thunders Tordenskiol';
Let each to heaven commend his soul,
And fly!

* For this piece and the translation, I am indebted to my friend, H. W. Longfellow, Esq. M.A. Professor of Belles Lettres in Harvard University, Cambridge, America, Nov. 1835.

† "And smote upon the foe full sore."

Du Danskes Vei til Roes og Magt,	Path of the Dane to fame and might,
Sortladne Hav!	Dark-rolling wave!
Modtag din Ven, som uforsagt	Receive thy friend, who scorning flight
Tör möde Faren med Foragt,	Goes to meet danger with despite,
Saa stolt, som du, mod Stormens Magt,	Proudly as thou meetest the tempest's might,
Sortladne Hav!	Dark-rolling wave!
Og rask igiennem Larm og Spil,	And amid pleasures and alarms
Og Kamp og Seier föer mig til	And war and victory, be thine arms
Min Grav!	My grave!

40. *The Icelandic, here called Norræni.* For facility of comparison, a few extracts are given from the Icelandic Scriptures. Nach: Thetta er hid nye Testament Jesu Christi, &c. utlogd a Norræni, &c. or *The New Testament in the Norrænn, northern, Old Danish, or Icelandic tongue*, 12mo. 1539.

Mk. iv. 3, 4.—Og i sīne predikan, tha sagdi han til thra. Heyre thier, siaet! eīn sadsædare gieck vt at saa. Thad vard tha han sadi, at sumt fiell vtan hia veginum, og tha komu fuglar loptzins og atu thad vpp.

41. Biblia thad er, öll Heilög Rituing vtlógd a Norrænu, med formalum Mart. Lutheri, Prentad a Holum, af Ione Ionas Syne, fol. 1584, or *The Bible, in Norse or Icelandic, after the version of Luther.* Bible, Stockholm, 1584, fol.

Mk. iv. 3, 4.—Og i sīne Predikan, tha sagde han til thra, Heyre thier. Sia: Eirn saadsædare gieck ut at sa. Og thad vard tha han sade, at sumt fiell utan hia veigenum, og thar komu fuglar Lopisins og aatu thad vpp.

42. Stiernhelm's Gospels of Ulphilas, in *Moes.*, *Icel.*, *Swed.*, *Ger.*, and *Latin*, 4to. Stockholm, 1671.*

Mk. iv. 3, 4.—Heyred til. Sia, eirn Sadmadur gieck ut ad saa. Og thad vard i thui han saade, ad sumt fiell utann hia Veigenum; og tha komu Fuglar under Himnenum, og aatu thad upp.

43. Old Swedish can scarcely be distinguished from Danish; and Norwegian has been, from the earliest times on record, and is now, identical with Danish; but as more modern Swedish differs a little from the Danish, a few specimens may be desirable.

44. A specimen of Swedish from a document issued by king Magnus Smék in 1354.

SWEDISH.	ENGLISH.
Wi magnus, med guds nadh Sverikis konung, norghis oc skane, wiliom at thet scal allom mannom witerlikt wara, at wi aff wara serdelis nadh hafwm vnt bergxmannomen a noreberge thæmæ ræt oc stadhga, som hær æpter fölger: fförst hafwm wi stat oc skipat, at tolff skulu wara the som fore bergheno sculu standa oc thera ræræt wæria oc fulföl-ghia i allom lutom, &c.	We Magnus, by the grace of God, king of Sweden, Norway, and Scania, will that it shall be known to all men that we by our peculiar grace have conceded to Bergxman (miner) of Noreberge the right and power as hereafter follows: first have we constituted and ordained, that twelve shall be the sum, &c.

* See Gothic, § 11.

45. Swedish Bible, *Upsal*, 1541, fol.

Mk. iv. 3, 4.—Hörer til. Sij, en Sädhesman gick vth til at sââ. Och hende sigh widh han sâdde, föll somt widh wâghen, och foghlanar vnder himmelen komo, och âto thet vp.

46. *The Swedish*, from the Gospels of Ulphilas, *Stockholm*,* 1671.

Mk. iv. 3, 4.—Hörer til; sÿ en Sädesman gik uth, til at sââ. Och hende sigh wid han sâdde, föll somt wid Wägen, og Foglarna under Himmelen komo, och âto thet up.

47. Bible, 8vo. *London*, 1828.

Mk. iv. 3, 4.—Hörer til: Si, en Sädesman gick ut, til at sâ. Och hände sig, wid han sâdde, föll somt wid wägen, och foglarne under himmelen kommo, och âto thet up.

48. One of the most eminent of modern Swedish poets is Bishop Tegnér. He took the story of Frithiof from one of the old Sagas, and under the title of Frithiof's Saga, he has written in flowing verse a most interesting story of royal affection. The following extract is from the *Exile of Frithiof*, in the original Swedish, in the Norwegian or Danish translation, and with a poetical version of the Rev. W. Strong, *London*, 1833.

SWEDISH.	DANISH.	ENGLISH.
Nu sol går opp	Nu Sol gaaer op	The orb of day,
bak fjällens topp,	Bag Fjeldets Top;	Now tints the spray;
och vinden ljuder	Landvinden lyder,	From piping heights,
från land och bjuder	Hver Vove byder	The breeze invites
hvar våg till dans	Den op til Dands	Each beam and wave,
i morgonglans.	I Morgenglands.	To dance and lave.
På böljans toppar	Paa Bölgetoppe	O'er the gay group,
Ellida hoppar	Assted de hoppe	Ellida's poop
i fröjd åstad,	Saa fro og glad,	Bounds light along;
men Frithiof qvad.	Men Frithjof qvad.	To Frithiof's wilder song.
Tegnér, cant. xiv. p. 113.	*Foss*, p. 135.	*Strong*, p. 187.

49. A fine passage from *The Reconciliation*, cannot be omitted: it is a description of Balder the good.

SWEDISH.

Frid var hans härski, härlek var hans blanka svärd,
och oskuld satt som dufva på hans silfverhjelm.
From lefde han och lärde, dog han och förlät,
och under fjerran palmer står hans graf i ljus.
Hans lära, sägs det, vandrar ifrån dal till dal,
försmälter hårda hjertan, lägger hand i hand,
och bygger fridens rike på försonad jord.—*Tegnér*, p. 164.

DANISH.

Fred var hans Hærraab, Kjerlighed hans blanke Sværd,
Og Uskyld sad som Due paa hans Sölverhjelm.
Fromt leved han og lærte, döde og tilgav,
Og under fjerne Palmer staaer hans Grav i Lys.
Hans lære, siges der, gaaer vidt fra Dal til Dal,
Samsmelter haarde Hjerter, lægger Haand i Haand,
Og bygger Fredens Rige paa forsonet Jord.—*Foss*, p. 194.

* See § 42, and Gothic, § 11.

ENGLISH.

His war-cry, peace, good-will: love was his two-edged sword;
Crest of his silver helm, sat dove-like innocence;
Grace mark'd his life, his word: his death-sigh breath'd 'Forgive.'
In light 'neath distant palms, far pilgrims seek his tomb.
'Tis said his tidings walk, peace-shod from dale to dale,
Melting the flinty heart, cementing man to man,
Building of living stones, a temple to this God.—*Strong*, p. 303.

*Dialect of Dalecarlia.**

50. The principal dialect † of Sweden is the Dalecarlian. The Dalcarls are spoken of as the Swedish Highlanders. Inhabiting that secluded region which stretches westward from the Silian Lake to the Alps of Norway, they have preserved comparatively unchanged the manners, customs, and language of their Gothic forefathers.

"Here," says Serenius, ‡ "are the only remains in Sweden of the ancient Gothic stock, whereof the aspiration of the letters *l* and *w* bears witness upon their tongues, an infallible characteristic of the Moeso-Gothic, Anglo-Saxon, and Icelandic." In another place, speaking of the guttural or aspirated *l*, he says: "Germans and Danes cannot pronounce it, no more than the aspirated *w*; for which reason this was a fatal letter three hundred years ago in these nations, when Engelbrect, a born Dalcarl, set it up for a shibboleth, and whoever could not say *Hirid hest i Korngulff*, was taken for a foreigner, because he could not aspirate the *w*, nor utter the guttural *l*." § It is even asserted, that with their ancient customs and language the Dalcarls have preserved the use of the old Runic alphabet, although from feelings of religious superstition it was prohibited by Olaf Shätkonung at the beginning of the 11th century, and discontinued in all other parts of Sweden. This is mentioned on the authority of Näsman, who wrote in the first half of the last century. ‖

51. The Dalecarlian dialect is spoken in its greatest purity in Elfdalen, Mora, and Orsa, parishes of East Dalecarlia.

In West Dalecarlia it is mingled with the dialects of the Norwegian mountains, and bears the name of *Mahlungs Skinnarmål*. The peculiarities of this jargon are these:—1. Prefixing the letter *v* to all monosyllables which begin with a vowel, as vom for om *if*; vord for ord *a word*, &c. 2. The transposition of syllables, as jasel for selja *to sell*; lata for tala *to speak*, &c. Thus they say—

Kan du lata tæ korba, so kimi du lávi?
Kan du tala tæ baka, so miki du vilâ?
Canst thou speak backwards, as much as thou wilt?

* Professor Longfellow, of Harvard University, Cambridge, America, who has recently returned from Sweden, was so obliging as to draw up this notice of the Dalecarlian dialect, October, 1835.

† Balbi and Malte Brun make two great divisions in the Swedish. I. *Swedish proper*, spoken in the north and east; and II. *Modern Gothic*, used in Gothland to the south.—I. SWEDISH PROPER, subdivided into 1. The dialect of Upland, 2. Norland, 3. Eastern Dalecarlian, and 4. the dialect of Finland. II. MODERN GOTHIC, divided into 1. West Gothic, 2. East Gothic, 3. Wermeland, 4. Smoland, and 5. Runæ in Livonia.—*Balbi's Atlas*, Table xiii.; *Malte Brun*, bk. xcvi. vol. vi. p. 109.

‡ J. Serenius' English and Swedish Dictionary, fto. Nykoping, 1757, Pref. p. iii.

§ Ibid. p. ii.

‖ Näsman (R. E.) Historiola Linguæ Dalekarlicæ, fto. Upsaliæ, 1733, p. 30.

52. The inhabitants of the town of Särna, on the borders of the Norwegian Alps in East Dalecarlia, speak a mixed dialect of Dalecarlian and Norwegian; and it is said, that they understood the language spoken by certain Dutchmen, who were in the habit of visiting those mountains for the purpose of taking falcons, then used in hunting.* We are also told of a Dalecarlian boy who was taken by a Swedish ambassador to England, and who easily understood the language of the peasants of the northern counties.†

53. The three branches of the Dalecarlian dialect, as spoken in *Elfdalen*, *Mora*, and *Orsa*, differ from each other not only in the change of letters and the inflexion of words, but also in accent and pronunciation. Between those of Elfdalen and Mora the difference is not, however, very great. That of Orsa stands more apart, as may be seen by the following versions of the Lord's Prayer.

54. *Dialect of Elfdalen.*

Fad uoer, so ir i himbluma.
Hielit ir dætt nam. Tilkum dætt riki.
Ski dænn uilja, so i himblum sâ â jordi.
Uott dagli brod giæf oss i dag.
Og firilat oss uorær skulldær.
Soss uir firilatum diöm so i oss nod skilldug.
Læd int uoss i nân jælok fræstilsæ
Autâ los oss frâ uondu. Amen.

55. *Dialect of Mora.*

Fad uær so ir i himmelim.
Hællit æ dætt nam. Tilkum dett rikiæ.
Ske dænn uilli so i himmelim so â jordi.
Uott dagli brod giæf huâss i dag.
Firilat huâss huârær skulldur.
Sos huir firilatum diöm sâ æ huâss nà skilldâ.
Led int huâss i nân uondan fræstilsæ.
Int' ât frœls huâss frâ illu. Amen.

56. *Dialect of Orsa.*

Falla orn, sa ir i himblim.
Hælgat uæri dætt nam. Tilkæmi dætt rikia.
Ski dæina uilju, sâ i himblum sa â jordi.
Ort dagliga brod gia huâss i dag.
Å farlât huass orær skulldær,
Skai sa ui færlatum dæm huâss skilldugær irâ.
Å inled huoss int l fræstilse.
Mæld frœls huâss frâ uându. Amen.

Norwegian.

57. For several centuries, and especially since the Danish became a fixed and regular tongue, Norwegian has been identical with Danish.

* Näsman, p. 12. † Ibid. p. 17.

This common dialect has perhaps been as much settled and polished by Norwegians as by natives of Denmark.* As there is this identity in the Danish and Norwegian, the copious examples of the *Danska túnga* previously given, will serve also for the Norwegian, and will render further remarks unnecessary.

Ferroe Dialect.

58. A specimen of early Ferroe taken from Professor Rafn's Færeyinga Saga, Pref. p. iv. Thrand was one of the first inhabitants of Ferroe. Many religious verses are ascribed to him, and are still preserved by oral tradition among the inhabitants of the Ferroes. The following Creed, written down by a native Ferroe clergyman, Pastor Schröter, now Emeritus, who translated the Gospel of St. Matthew,† will serve as an example of this dialect.

FERROE DIALECT.	LITERAL ENGLISH.
Gjivnir eru Ajnglar gowir [af Gudi]	Good angels are given by God,
Aj gengji e ajna udi,	I go not alone,
Fernn mujnum filgja	My steps follow
Fim Guds Ajnglar;	Five angels of God;
Bije e firi mär Bön,	Pray I for me a prayer,
Bera tajr tä [Bön] firi Kriste.	They bear it to Christ.
Singje e Sâlmana sjej,	Sing I seven Psalms,
Sär Gud til Sâluna mujna!	Sees God for my soul!

MODERN FERROE DIALECT.	OLD ICELANDIC.
Gengji e aj ajna út,	Gangat ek einn út,
fujra mär filgja,	fjórir mèr fylgja,
fim Guds Ajnglar,	fimm guðs einglar;
beri e Bön firi mär,	ber ek bæn fyrir mèr,
Bön firi Krist,	bæn fyrir Kristi,
singji e Sâlma sjej,	sýng ek sálma sjö,
sjâji Gud til Luta mujn!	sjái guð hluta minn!
	Written about A.D. 1150.

LITERAL ENGLISH.	MODERN DANISH.
Go I not alone out,	Ene jeg ei gaaer ud,
Four me follow,	fire mig følge,
Five God's angels,	fem Guds Engle,
I pray a prayer for me,	Bön for mig jeg frembærer
A prayer for Christ.	Bön for Christus.
I sing seven Psalms,	syv Salmer jeg synger,
God will see for my lot!	Sörge Gud for mit Bedste!

* See § 13, and Rask's A.-S. Gr. by Mr. Thorpe, p. xvi.

† Evangelium St. Matthæussa â Færöisk o Dansk, Randers, 1823—8.

XII.—THE AFFINITY OF THE GERMANIC LANGUAGES.

1. The Germanic languages, comprehending not only the Low and High-German, but also the Scandinavian, have a striking similarity, and are evidently of cognate origin. The short history of each language, accompanied with extracts, and a detail of their most evident peculiarities, have occupied so much space, and engaged the attention so long, that it may be desirable to advert again to their similarity. They appear as dialects of one extensive language, branches of one vigorous stock, or streams from the same copious fountain. A recollection of this will, in some degree, restore to order the confusion of Babel, and therefore very much facilitate the acquisition of languages.* An appeal to the Germanic languages will be a sufficient proof, not only of their similarity, but of their identity. This likeness and close relationship will be clearly manifest by a few examples from their grammatical inflections and vocabularies.

2. In the following examples, the *v* in the Dutch visch has exactly the same sound as the English *f*; hence fish has the same name in all the Germanic languages.

Eng.	*A.-S.*	*Dut.*	*Frs.*	*Ger.*	*Moes.*	*Dan.*	*Swed.*	*Icel.*
a fish	fisc	visch	fisk	fisch	fisk-s	fisk	fisk	fisk-r
a fish's	fisc-es	visch-es†	fisk-es	fisch-es	fisk-is	fisk-s	fisk-s	fisk-s
to a fish	fisc-e	visch-e	fisk-e	fisch-e	fisk-a	fisk	fisk	fisk-i
a fish	fisc	visch	fisk	fisch	fisk	fisk	fisk	fisk
fishes	fisc-as	visch-en	fisk-ar	fisch-e	fisk-os	fisk-e	fisk-ar	fisk-ar
fishes'	fisc-a	visch-en	fisk-a	fisch-e	fisk-e	fisk-es	fisk-ars	fisk-a
to fishes	fisc-um	visch-en	fisk-um	fisch-en	fisk-en	fisk-e	fisk-ar	fisk-um
fishes	fisc-as	visch-en	fisk-ar	fisch-e	fisk-ans	fisk-e	fisk-ar	fisk-a.

3. The identity of the Germanic languages will be still more evident if a few examples be taken from what has been generally called the irregular parts of these languages. It may be useful to remark, that the *Moes. A.-S.* and *Eng.* þ or *th*, in *Dut. Dan.* and *Swed.* is changed into *d*. The *Dan.* jeg and mig are pronounced yih and mih: the *Swed.* jag and mig are sounded yih and mih.

* Classification and association are of the utmost importance in learning languages. The greater part of European tongues in the south and west are those of Germanic, and those of Roman origin. The Germanic class embraces the modern English, German, Dutch, Danish, Swedish, Norwegian, Icelandic, &c.; the Roman or Latin comprises the Spanish, Italian, Portuguese, French, &c. To this subject has been drawn the attention of an old friend, the Rev. W. Pulling, M.A., A.S.L. Rector of Dymchurch, Kent. He was induced to deliver in the University of Cambridge "A course of Lectures on the French, Italian, Spanish, and Portuguese languages, and their chief dialects, Cambridge, 1834." These interesting and valuable Lectures deserve attention, and it is greatly to be wished that Mr. Pulling may receive sufficient encouragement to carry into effect his intention of publishing a volume containing short grammars of the languages of Roman origin, to be followed by another volume comprising grammars of the Germanic tongues.

† The Dutch, &c. now generally use prepositions instead of the old terminations: thus, *Dut.* van een visch *of a fish*, instead of viseh**es**.

Eng. I am, be : *A.-S.* ic eom, beo : *Plat.* ick bin, em : *Dut.* ik bin, em : *Frs.* ik ben : *Moes.* ik im : *Ger.* ich bin : *Icel.* ek er, em : *Dan.* jeg er : *Swed.* jag är.—*Eng.* I was : *A.-S.* ic wæs : *Frs.* ik was : *Plat.* ick was : *Dut.* ik was : *Moes.* ik was : *Ger.* ich war : *Icel.* er var : *Dan.* jeg var : *Swed.* jag vas.—*Eng.* come, *p.* came, *pp.* come : *A.-S.* cume, *p.* com, *pp.* cumen : *Frs.* kem, *p.* kom, *pp.* kemen : *Plat.* kom, *p.* kwam, *pp.* gekomen : *Dut.* kome, *p.* kwam, *pp.* gekomen : *Moes.* quima, *p.* quam, *pp.* qumman(s) : *Ger.* komme, *p.* kam, *pp.* (ge)kommen : *Icel.* kem, *p.* kom, *pp.* kominn : *Dan.* kommer, *p.* kam, *pp.* kummen : *Swed.* kommer, *p.* kom, *pp.* kommen.—*Eng.* thou : *A.-S.* þu : *Frs.* thu : *Plat.* thû : *Flem.* du : *Moes.* thu : *Ger.* du : *Icel.* þu : *Dan.* du : *Swed.* du.—*Eng.* who : *A.-S.* hwa : *Frs.* hwa : *Plat.* huie : *Dut.* wie : *Moes.* hwa(s) : *Ger.* wer : *Icel.* hwa(r) : *Dan.* hwô : *Swed.* hô.—*Eng.* good, better, best : *A.-S.* gód (bet), betra, betst : *Frs.* gód, bettre, (betere), beste : *Dut.* goed, beter, best : *Moes.* goths (god(s) *or* bats), batiza, batist(s) : *Ger.* gut, besser, beste : *Icel.* gód(r) bettri, bestr : *Dan.* god, bedre, beste : *Swed.* god, bättre, bäst.

4. If these examples do not convince the reader that these languages are mere dialectic variations of one ancient tongue, perhaps the following declension of the pronoun of the first person may produce full conviction.

Eng.	*A.-S.*	*Dut.*	*Frs.*	*Ger.*	*Moes.*	*Dan.*	*Swed.*	*Icel.*
I	ic	ik	ik	ich	ik	jeg	jag	ek
mine	min	mins	min	mein	meina	min	min	min
to me	me	mij	mi	mir	mis	mig	mig	mér
me	me	mij	mi	mich	mik	mig	mig	mik
we	we	wij	wi	wir	weis	wi	wi	wër
our	úre	onzer	use	unser	unsara	vor	wâr	wâr
to us	us	ons	us	uns	uns	os	oss	oss
us	us	ons	us	uns	uns	os	oss	oss.

5. In the most irregular parts of the Germanic languages, even at the present day, there is a complete correspondence, which shows that there must have been a time when the nations of Germanic origin were all united in one tribe. Some branches of this great Gothic family have not had any close intercourse or alliance for many centuries ; the present similarity of their languages must then have arisen from a close anterior connexion. The period of this connexion it is not easy to specify ; but it must have been very early and intimate, as the similarity is most evident in the words which designate what was most necessary, in the rudest state of society, and in those verbs generally called irregular,* and which are even now most in use. This early connexion it is very important to observe, and it is the part of scientific etymology to show it in the clearest light.

* Ten Kate's Anleiding tot de Kennisse van de Nederduitsche Sprake, vol. ii. p. 12, § XI

XIII.—THE IMPORTANCE OF ETYMOLOGY,* THE MANNER OF FORMING WORDS, AND AN OUTLINE OF THE GERMAN SYSTEM.

1. Words are the creation of mind. As the true philosopher looks with humble adoration, from the variety and perfection of God's visible creation to the power and goodness of the Creator, so the philosophic etymologist is constantly led, from the various forms and applications of words, to contemplate the intellectual powers in which man most resembles his Creator. The true and judicious etymologist is anxious to obtain the right meaning and application of words, and thus a good etymologist is most likely to become the best metaphysician. He is not satisfied with the common and external signification of words received from popular use, but he examines their structure, their radical, that is, their real and internal meaning, and thus endeavours to discover the reason of the application of the term. When the understanding is thus called into exercise in the formation of words, precision is not only given to expression, but the higher faculty of reason lends its powerful aid to the memory, and greatly facilitates the acquisition of a language. The etymology of a word being understood, and thus the sanction of reason obtained, neither that word nor any of its family can scarcely ever escape from the memory. The use of etymology will, however, be best proved by a few plain examples, showing the real meaning of some common words.

Acorn, *A.-S.* æceren, æcern, from æc, ác *an oak;* cern or corn *corn, the corn or fruit of the oak.*—Childhood, *A.-S.* cildhád, from cild *a child,* hád *a condition, state, a child's condition.*—Kingdom, *A.-S.* cyngdóm, cyningdóm, from cyning, cyng *a king;* dóm *power, jurisdiction, a king's jurisdiction, or dominion.*—Island, *A.-S.* ealand, from ea *water,* land *land; water-land, land surrounded with water.*—Sheriff, or shirereeve, *A.-S.* scir-gerefa, from scir *a share, division, shire, county;* gerefa *a reeve, governor, a governor of a shire.*—Neighbour, *A.-S.* neah-bur, from neah *near;* bur *a bower, dwelling, one who has a dwelling near.*—Righteous, *A.-S.* rihtwís, from riht *right, just;* wís *wise, right wise, honest, virtuous.*—Foster-child, *A.-S.* fostercild, from foster *food, nourishment;* cild *a child, a child that receives food from a person who is not its parent, &c.*

2. In looking at the first formation of words in the origin of language, it may be observed, that a knowledge of things appears to be conveyed to the mind through the medium of the five senses, especially by the sight. An idea or image of a visible object is formed in the mind by means of the eye; and the word which, when written or spoken, conveys this image

* Etymology is thus defined:—Optime Cicero ἐτυμολογιαν, Latine vertit *veriloquium;* eumque merito defendit Martinius: certe verbotim non potuit melius Cicero. Nam certum est, quod ἐτυμον sit *verum:* et ἐτυμολογος, qui το ἐτυμον λεγει. Scaliger tamen Etymologiam sic definit, tanquam esset a λογος *ratio.* Etymologia, inquit, est vocis ratio, id est vis, qua vox a voce generatur.—*Wachter's Glos. Germ. Prolegom, VII.*

to the mind, is called a *noun*. If it be most probable that the general appearance of a material thing would be impressed on the mind before any particular part or action of the thing, then nouns* must be the primitive words in language. Every noun or thing which has an existence, must have either an action or state of being, and the word which expresses that action or state of being is denominated a *verb*. If, after the general outline of an object was formed in the mind, the attention were fixed upon its action or state of being, then verbs were formed subsequently to nouns. Thus all things material were first designated by the *noun*, while the subsequent motions of these objects were indicated by the *verb* in its simplest form.†

3. This reasoning is corroborated by the structure not only of the Germanic languages but of the Shemitic.

A few examples may be first cited from the Hebrew, where the roots of words have been generally supposed to exist only in the verb, from which nouns were always said to be formed. The following verbs, however, evidently spring from nouns. From אט ath *a stooping*, נטה nĕthe *to incline, bow down*;—אל al *power, strength*, אלה ale *to exercise power in injuring, to curse*;—אן an *labour*, אנן anĕn *to be faint with labour, to complain*;—אף ap *heat, anger*, אפה ape *to operate as heat, to bake*;—אר ar *a river, what flows*, ארה are *to be flowing off, to crop*, ארר arĕr *to flow or take from, to curse*;—אש as *fire*, אשש asĕs *to be fired, angry, or grieved*;—את at *a sign, thou, the substance of a thing*, אתה ate *to come, come near, to approach*;—בד bĕd *what is separate, a branch, desert*, בדד bĕdĕd *to be alone*;—בן bĕn *a son*, בנה bĕne *to build, to build up, to continue, as a son builds up or continues the family or line of his father*;—יד id *a hand*, ידה ide *to put forth, to extend*;—עץ oj *a tree*, עצה oje *to be as a tree, to make firm or steady*.

4. In Greek some verbs appear also to be formed from nouns.

Σαλος *agitation of the sea, the sea*, σαλευω *I sea, I act as the sea, I shake, or agitate*: —αγγελος *a messenger, angel*, αγγελλω *I act as a messenger, I bring infor-*

* Kimkhi expressly declares חפעל יצא מהשם *the verb proceeds from the noun*. See *Professor Lee's Heb. Gram.* 8vo. London, 2nd edit. 1832, Lect. VI. Art. 141, 146; and Lect. X. Art. 182, § 2, note, for some interesting facts on this subject. "In Burman, verbs are nothing more than nouns conjugated with the pronouns."—*Id.* Lect. VI. Art. 144, § 1, note (*). See also my *Compendious Gram. of the Anglo-Saxon Language*, 8vo. London, 1826, ch. VII. p. 57.

Locke says, "I doubt not, if we could trace words to their sources, we should find, in all languages, the names that stand for *things that fall not under our senses*, to have had their first rise from sensible objects.—*On Human Understanding*, bk. 3, ch. 1.

Notiones verborum propriæ *omnes* sunt corporeæ, sive ad res pertinentes, quæ sensus nostros feriunt.—*Van Lennep*, p. 7. Nec alias esse (verborum significationes) nisi *corporeas*, sive eas, quibus *res, sensibus*, exterius *exposite*, designantur.—*Id. Anal.* p. 41. *Mr. Richardson in Gents. Mag. April*, 1836, p. 373.

The Germanic literati differ in opinion on this subject. Many eminent etymologists declare that the roots of all words were originally verbs. Professor J. Grimm, though of the same opinion, uses a more cautious expression, and says verbs *appear* to be the foundation of all words. (*Deutsche Gram.* II. 5.) It is true that many words originate from verbs; but it is erroneous to attempt to trace all words to verbs as their root. Professor Grimm, on the supposition that all roots were verbs, has quoted a great number of verbs as lost which probably never existed: this great investigator, adds Schmitthenner, *is certainly led astray by a false supposition*. (*Schmitthenner's Etymol. Darmstadt*, 8vo. 1833, p. 20—23.) In 17 he says, "the root is neither a noun nor a verb, but what precedes both," &c.

† Sir Graves C. Haughton's "Inquiry into the nature of Language," prefixed to his elaborate and very learned *Dictionary of Bengali and Sanskrit*, 4to. London, 1833, p. 1.

mation, I tell :—αγων, -ωνος a combat, battle, αγωνια a conflict of mind, distress, agony, αγωνιαω I am in agony, am distressed :—αεθλος, ᾶθλος a combat, αεθλευω, αθλευω I fight, combat :—ἁιμα, -ἄτος, the effusion of blood, ἁιμας, -ἄδος blood streaming from a wound, ἁιμασσω I stain with blood :—αιχμη a spear, αιχμαζω I fight with a spear, brandish :—ακμη the point, top, maturity, ακμαζω I grow up to maturity, ripen, &c.

5. The root or origin of a verb in Welsh is, as the learned Dr. Davies remarked, for the most part, a noun, as dysc *doctrina ;* dyscais *docui ;* câr *amicus*, carav *amo*, vel *amabo.* This substantive, adds the same writer, is generally identical with the third person singular of the future indicative, (as in Hebrew the third of the preterite is the root,) or with the second of the imperative, which forms are generally the same.*

6. The Germanic languages afford many examples of verbs evidently derived from nouns.

From *A.-S.* dæl : *Plat. Dut.* deel : *Frs.* del : *Moes.* dails : *Ger.* theil: *Old Ger.* deil : *Icel.* deil : *Dan.* deel : *Swed.* del *a part,* pars ; we have the following verbs in *A.-S.* dæl-an : *Plat.* del-en : *Dut.* deel-en : *Frs.* del-a : *Moes.* dail-jan : *Old Ger.* deil-an : *Icel.* deil-a : *Dan.* deel-e : and *Swed.* del-a *to give a part, to separate, divide.*—From *A.-S.* meolc, milc : *Plat. Dut.* melk : *Ger.* milch : *Old Ger.* miluh, milich : *Icel.* miólk : *Dan.* malk: and *Swed.* mjölk MILK, lac, we have the following verbs in *A.-S.* meolc-ean : *Plat. Dut.* melk-en : *Ger.* melk-en : *Old Ger.* melk-an : *Icel.* miolk-a : *Dan.* malk-e : and *Swed.* mjolk-a *to afford or give milk, to milk,* to draw *milk ;* mulgere.—From *A.-S.* réc : *Plat. Dut.* rook : *Frs.* rec, rek : *Ger.* rauch : *Icel.* reykr : *Dan.* rög: and *Swed.* rök *smoke,* exhalatio ; we have the following verbs in *A.-S.* réc-an : *Plat. Dut.* rook-en : *Frs.* rek-a *to smoke, dwell in, inhabit : Ger.* rauch-en : *Icel.* reyk-ia : *Dan.* rög-e : and *Swed.* rok-a *to give a smoke, to smoke, to* REEK ; fumare, exhalare.

7. Both nouns and verbs are formed into adjectives.

Some nouns are used as adjectives without any alteration ; but adjectives in A.-S. are generally formed by annexing to the noun or verb, -en, -ig, -isc, from an, unnan, ican or ecan *to give, add, eke ;* also, -bær *bearing, producing ;*—cund *born, a kind, sort ;* -ece *eternal ;* -ende ; -fæst *fast, firm ;* -full *full, plenty ;* -líc *like ;* -sum *some, part,* &c.—As lað *n. evil, mischief ;* lað *adj. evil, pernicious ;* gold *gold,* -en *add, add or join something,* as golden þræd *golden thread ;* blód *blood,* blódig *bloody ;* wit *mind, wit,* witig *witty ;* folc *folk,* folcisc *like the people, plebeian ;* æppelbær *apple-bearing ;* leohtbær *light-bearing ;* eorðcund *earthly ;* godcund *divine ;* efenece *coeternal ;* cennan *to bear,* cennende *bearing ;* drincan *to drink,* drincende *drinking ;* faran, feran *to go,* ferende *going ;* æ *law ;* æfæst *fast in the law, firm, religious ;* tungful *full of tongue, talkative ;* eorð *earth,* eorðlíc *earth-like, earthly ;* lufu *love,* luflíc *lovelike, lovely ;* lang *long,* langsum *longsome, lasting ;* wyn *pleasure,* wynsum *some pleasure, pleasant.*

8. Adverbs are often formed by frequently using nouns in certain cases.

Thus hwílum *awhile, now, d. of* hwíl *time, space ;* þonces *of gratitude,* þonce *with gratitude, gratefully, thankfully, g.* and *d. of* þonc *favour,* &c.

9. The remarks in paragraphs 3 and 4 can only refer to words in their first formation. In a subsequent stage of language, many nouns have evidently had their origin from verbs, adjectives, &c.

* See Dr. Davies' Antiquæ Linguæ Britannicæ Rudimenta, and Dr. Prichard's Celtic Nations, p. 178.

Thus huntaþ *a hunting, chase,* from huntian *to hunt;* fiscoþ *a fishing,* from fiscian *to fish;* gelícnes *likeness,* from gelíc *like;* hrædnes *readiness,* from hræd *ready;* hrædlícnys *readiness,* from hrædlíc *ready, quick;* blawung *a blowing,* from blawan *to blow;* hal *healthy, sound;* halig *holy,* haligan *to consecrate;* haligdom *a sanctuary;* halignes *holiness;* halgung, gehalgung *a hallowing, consecration, &c.*

10. All that is here stated, as well as what is advanced in the preceding paragraphs, is the mere threshold of etymology, that which is the most evident and palpable; but perhaps it may have appeared that even this incipient knowledge is not destitute of utility. Should there be a desire to enter into the arcana of etymology, or to fathom its deep abyss, much time and attention must be devoted to the works of German philologists,* as the etymology of the Teutonic languages has been carried to great extent by some of the most able men in Germany. They have adopted the principle, and introduced much of the refinement discovered and applied by Sanscrit grammarians. Every one who investigates the subject must acknowledge there is much metaphysical nicety in their mode of treating it, and much laborious exertion to make it intelligible. Though such talents and industry certainly deserve attention, yet the great question is, whether in the western tongues these metaphysical subtleties can be made available to practical utility. The learned and indefatigable Dr. Becker, in his German Grammar for Englishmen, with many of his countrymen, asserts that their system is found most efficient in practice. It is, therefore, only common justice to let these erudite Germans speak for themselves, or rather to allow one to explain for the whole. A recent writer, and one of the least diffuse and most able after Professor Bopp† and Grimm, is Professor Schmitthenner, from whose Introduction to the *Short German Dictionary*‡ the following abstract of the German language is taken. The substance is only given, but where it is translated the version is as close as possible.

11. Of VOWELS. The modern German has five simple vowels, *a, e, i, o, u.*

Three of these are radical vowels, *a, i, u.* The two others, *e* and *o,* are only shades of *a, i, u.* The *y* of the A.-S. and the old northern dialects, has something analogous in a soft *u,* but it is unknown to the other German dialects. It is borrowed from the

* See Von der Wortbildung, in vol. ii. p. 1—923 of Professor J. Grimm's Deutsche Grammatik, 8vo. Göttingen, 1826.—Die Deutsche Wortbildung von Dr. Becker, 8vo. Frankfurt am Main, 1824, and all the other valuable publications of Der frankfurtischen Gelehrtenvereinigung für deutsche Sprache, Herman, Frankfurt, &c.

† Though Professor Bopp, whose general erudition, and critical knowledge of Sanscrit in particular, are universally admitted, was so obliging as to send the author a copy of his *Vocalismus* immediately on publication; it is impossible to give a clear abstract of so learned and profound a work in the short space which can be here devoted to the subject. Those, therefore, who read German, must peruse and reperuse *Vocalismus, oder Sprachvergleichende Kritiken über J. Grimm's deutsche Grammatik, und Graff's althochdeutchen Sprachschatz, mit Begründung einer neuen Theorie des ablauts von Franz Bopp,* 8vo. *Berlin,* 1836. An English translation of this work would be a most acceptable boon to the public. Professor Bopp goes at once to the oriental source, and with a new theory of the ablaut, opposed to Dr. Grimm, (see § 11) he shows how much the vocalism of the Germanic languages may be philosophically explained by the system of Indian grammarians, and proves that the *ablaut,* or change of the radical vowel, is influenced by the vowel of the termination.

‡ Kurzes Deutsches Worterbuch fur Etymologie, Synonymik, und Orthographie von Friedrich Schmitthenner, Darmstadt, 8vo. 1831.

Greek; but in earlier times it was also used in some original German words to express *i*. It must be ascribed to the form of the epiglottis, that there can only be three original vowels, though in a variety of shades and colouring. This is a natural fact in language and grammar. All other vowels are only considered as shades and approximations. Of these three,* the vowel *a* is the easiest, most simple, and universal sound.—The radical vowels undergo various changes in the declension and formation of words.—1. By a shade changing the *i* into *e*, and the *u* into *o*; as *Moes.* niman, *Ger.* nehmen *to take*: *Moes.* giban, *Ger.* geben *to give*: *Moes.* uftô, *Ger.* oft *often*: *Moes.* fugls, *Ger.* vogel *a bird.*—2. By upsound (auflaut) or thinning of the vowel or sound, by earlier etymologists called (umlaut). If, for instance, in the inflection or formation of a radical syllable which has *a*, *o*, or *u*, and consequently a strong full vowel, an *i* is added, but which in the new German is changed into *e*, or entirely omitted; then these three vowels change into a higher but weaker sound, the *a* into *ä* or *e*, the *o* into *ö*, and the *u* into *ü*; as adel, edel: *Old Ger.* adal, edili: ast *a branch*, æste *branches*: Gott *God*, götter *gods*: *Old Ger.* kot, kotier: blut, blütig, and blutig: *Old Ger.* pluot, pluotic, or pluotac.—3. By change of vowels (umlaut), or change of one vowel into another, by some etymologists improperly called offsound (ablaut). In the formation of a word it thus happens that some roots of *a* go over into *i* and *u*, as binde, band, gebunden, properly band, binde, gebunden.—4. By insound (inlaut), in the Sanscrit called Guna, that is, in the formation of a word another vowel is placed before the radical vowel, like an internal augment, to denote the change which an idea undergoes. From the nature of the vowels the following law is deduced,—that the insound or guna can only proceed in the following order, *a*, *i*, *u*. *A* can be placed before *a* (*a*+*a*), before *i* (*a*+*i*), and *u* (*a*+*u*); *i* only before *i* (*i*+*i*), and before *u* (*i*+*u*), and *u* only before *u* (*u*+*u*).—According to the radical vowels, or what we call organic sounds, there can, in reality, only exist the following six diphthongs, *aa*, *ai*, *au*, *ii*, *iu*, *uu*.—In the reverse series, the vowels may be also compounded, but they form, as the pronunciation directly shows, no simple diphthongs. The diphthongs in the new High-German are formed partly by shades which the radical vowels or sounds suffer, and partly according to the peculiarity of the dialect which is become the written language, as *û*, (*ô*), *ai*, *au*, (*ô*), *ei*, *eu*, and *ie*.—In pronunciation and writing, the *û* as a diphthong is put aside; but it ought to have the power of *a*+*a* in the explanation of words. The three simple vowels *a*, *i*, *u*, with the guna† *aa*, *ai*, *au*, *ii*, *iu*, *uu*, are partly the natural and partly the historical normal sounds, and the original type of vocalism.

12. In the different dialects, the vowels, by upsound, shading, disorganization, &c. are softened and tinged different ways, but all in a certain order and according to determined rules. Thus, as the comparative zoologist is able to recognise the type of the genus in all deviations of the form of the single animal, so the comparative etymologist must be able to reduce the vocalism of the dialect to its original type, and thus comprehend it, for otherwise his perception is dark, and his whole proceeding uncertain, and vain error. Some complain that the doctrine of the guna is difficult, but nothing is more simple. In the diphthong we have only to consider the first letter as a prefix, denoting the formation, an inserted vowel equal to the insound

* A table of the changes of the radical vowels in the Germanic tongues will be found in Dr. Grimm's Deutsche Grammatik, vol. i. 573, 575; a table of the long vowels in p. 578.

† A table of the vowel forms, by the application of guna, in the Germanic languages may be seen in p. 59 of Schmitthenner's Deutsche Etymologie, 12mo. Darmstadt, 1833.

(inlaut), and the last letter as the radical vowel. In some cases, only *ie* makes an exception.

13. The modern German has the following sounds: *A, ä = ae ; ai = a + i ; au = a + u : E = a, ë, ei, ê : Ei = ai, i (i + i) : Eu = iu : I = old iu, io, ai, ei : O = u ; ô = au, old uo, â ; ö = the increased sound of o : U, û = gunited a ; ü* the upsound of *u* and *û*.—4. By the preceding, it is clear there are only three radical vowels from which the others take their origin; thus from *A* originate *o, ä, e, i, (e), u, (o), û, ô ; I* goes over into *e, ei, (ai), ie : U* changes into *o, ie, eu, au*.—Hence it is very easy, in a great number of cases, to recognize the radical vowel in a word, especially by comparing it with other words of the same family. We often find the root in verbs, as soon as the vowel of the perfect tense is divested of all its changes by guna and upsound. From binde, band, bund *bind, bound, bound*, we find *band* is the root. From ritt *rode*, reiten *to ride*, is the root rit *a riding*. From fliege, flog *fly, flew* is the root flug *a flight*.

14. OF CONSONANTS. The natural articulation of the consonants according to the organs, is represented in the following table.

		a. *labial.*	*b.* *lingual.*	*c.* *palatal.*
A.	*Half mute sounds.*	w	h (*Breathing sound*, Spirans.)	j
B.	The sibilant (sibilans) f, s.			
C.	The liquids	m	l	nr
D.	The mutes (mutæ).			
aa.	*Simple.* *soft*	b	d	g
	Simple. *hard*	p	t	k
bb.	*Aspirate.*	v	(dh)	—
	Aspirate.	f	(th)	ch
cc.	*Sibilant.*	—	sz	—
	Sibilant.	ψ	z	x.

It is evident, by this table, that in the modern *Ger.* the aspirated palatal and the sibilant labial sounds are wanting, while it has a double aspirated labial and a double sibilant lingual sound. The *q* is a double letter. The *s* possesses a double sound, the one is expressed by *s*, and the other by *sh*.

15. No root or radical word has originally a double consonant of the same kind. An original *i* in the derivation has given rise to gemination or hardening of the sound, which is found nearly in all words of the same family. In this manner originated

mm	*from* mj		*as* schemmen	*from* snamjan	
ll	—	lj	— hölle	—	helja
nn	—	nj	— rennen	—	ranjan
rr	—	rj	— sperren	—	sparjan
pf (*Old Ger.* pph)	—	phj	— hüpfen	—	huphjan
tz (zz)	—	zj (tj)	— setzen	—	satjan
ck (*Old Ger.* cch)	—	kj or hj	— zicke	—	zikja.

This law is of great importance in etymology, showing how to reduce words with a double final letter to their roots. Instead of the double letter, we ought to put the soft simple letter; and, instead of the upsound, originated by the derivative *i*, there must be a full original vowel. Thus, for example, from kennen *to know*, comes the

root kan; *Old Ger.* chan; from fallen *to fall,* the root fal, *Old Ger.* val; from bücken *to bow,* the root bug—by guna biegen *to bend* (*Old Ger.* puk—piokan); from ricke *a doe,* reh (instead of rih), &c. In the old as well as in the modern *Ger.* language, a double consonant is used in writing only to express the sharpening of the consonant.

16. Of the root. The root is the simple syllable which designates the first conception of a thing. According to its signification it has a simple vowel *a, i, u,* and a single consonant. It is often very easy to discover the root, for we need only take from the word the vowel forming the umlaut, and the guna (inlaut); the gemination, and the terminating syllables.

For example, let us take from the verb leuchten *to light,* the guna *e,* and the post-fixed syllable *ten;* then will remain luch, *Old Ger.* luh, *Lat.* luc-ere.—From fuhr (*Old Ger.* vuor) take the guna, then remains fahr (*Old Ger.* var), &c. In general, a comparison with the old form is quite necessary.

17. According to its signification the root is neither a noun nor a verb, but it is what precedes both. It is the expression of the simplest intuition by a sound, without determining any associate idea of the gender, the time, &c.

Let us take the appearance of blau,—then the root is blu, *f. Lat.* fulvus (which, however, signifies something else,) and by guna blau the expression of the sound instead of it without any further determination, whether it be a thing, a quality, or only a relation. But being in reality a quality, it is afterwards used as an adjective, and the principal word or noun bläue *blueness,* and the verb bläuen *to blue* or *to make blue,* are only derived from it by additional letters. In the same manner let us take the impression which the cry of chickens or crows produces on the ear; the simplest expression of the sound will be kra, *Old Ger.* chra. As this impression quickly vanishes, there is directly formed the verb krähen *to crow, Old Ger.* chrâhan; present tense ich krähe *I crow, Old Ger.* chrâ-hu, and krähte, *Old Ger.* chrâ-ta *I crew,* and also in the same manner the noun das krähen *the crowing, Old Ger.* chrâ-t; die krâhe *the crow, Old Ger.* chrâ-ja, &c. In this manner language springs up everywhere full of fine signification and inexhaustible life.

Of the formation of words by umlaut and inlaut, or by change of vowels and by guna.

18. This takes place when, for the designation of the gender, case, or time, vowels or sounds are added. The transition of the root into different words is in all cases easily understood. Let us take the root luh, *New Ger.* hell *clear, light,* then by guna (inlaut) and an added *t,* is formed lioht, *New Ger.* licht (instead of liecht) *the clearness, light;* and also the *adj.* licht *light,* &c.

The determination of the signification of words and roots.

19. Language generally originates from the most simple perception of our senses. The appearances which offer themselves to the sight, not yet dimmed by any reflection, are the qualities and the relation of things

in time and space, such as, *light, dark:—black, white:—great, small:—standing, running—to rise, to fall*, &c.

20. These appearances are immediately determined or marked by the language, whether they are resting qualities, as; *blue, yellow, great, small*, &c., or a temporal relation, as, *flows, stands, burns, smokes*, &c. or only relations of space and number, as; *by, at, for—one, two*, &c. Things, of which the appearance only shows the special situation, the number and their relation, can only be designated by language in such a manner that it either points to their situation in space, by which pronouns originate, as, *I, he, his, that*, &c., or it describes them by nominating their qualities and their temporal relation, as, *the bird, the floating in air*. Thus originate the names of things, and each name is originally a short description.

21. It is the task of etymology to pursue the signification now in use, through all changes, till we come to the radical signification. So we are led to a proper knowledge of the language, as a clear conception of the common signification can, in general, be only discovered in the light of the radical meaning.

22. Easy as it may be, in most cases, to find the form of the root by decomposing the words, yet it is often difficult to ascertain the original signification. Where it remains perceptible to the senses, it is immediately discovered: thus, fliessen *to flow*, from the moving on of the fluid; wehen *to blow*, from the soft movement of the air; blau *blue*, from a colour, &c. In other cases there are difficulties which can only be overcome by close investigation.

23. The doctrine of the interchange of consonants,* and that of umlaut† and guna‡ are the two gates which lead into the sanctuary of etymology. The former opens the insight into the true nature of the consonants, the latter into that of the vowels. He, then, who has a clear view of these two doctrines, has received the consecration, and can look into the interior of the sanctuary.‖

* § 11. † § 11,—3. ‡ § 11,—4.; § 12, 13.

‖ It ought to be acknowledged again, that this is a very imperfect view, but the shortest and best that could be found. Those who would enter fully into the subject, must consult the original authorities quoted throughout this abstract, and especially Professor J. Grimm's invaluable Deutsche Grammatik, 3 vols. 8vo. Göttingen: Bopp's Vocalismus, with the works of Schmeller, Becker, Wüllner, Graff, &c. See xiii. § 10.

XIV.—THE ORIENTAL ORIGIN OF ALPHABETIC WRITING, AND ITS PROGRESSIVE EXTENSION TO THE WEST.

1. Hitherto the History, the Affinity and the Etymology of the Germanic or Teutonic languages have claimed almost the sole attention. Proofs have been adduced to shew that these languages, even in the present day, are not only very similar; but that, in early times, they were almost identical, and that the widely extended nations, who now speak them, were originally of the same tribe, and probably inclosed in one encampment, when they first migrated out of Asia into Europe, on the north of the Euxine and from the vicinity of the Caspian Sea. Some collateral evidence of the oriental origin of European population, may now be gathered from the invention of alphabetic writing in the east, and its gradual diffusion to the west, as well as from the affinity and etymology of their languages, previously discussed.

2. As the Germanic tribes were free, they extended, with their power, a spirit of liberty,—a manly independent feeling, over the north and west of Europe; so the cultivated and scientific Phoenicians awakened the dormant faculties of the mind, and excited a love for the arts and sciences, when they planted their colonies in the Mediterranean and the west. Thus, Europe not only received her population from Asia; but the lights of science and literature dawned upon her from the east:—while our liberty and energy sprang from the north east,—our civilization, our intellectual culture, and the art of writing—of rendering thoughts visible, and thus conveying them to distant climes and ages, were of south-eastern introduction.

3. It will not be difficult to prove, not only that the art of Alphabetic writing was received from the Phoenicians, but that the European alphabets were derived from the Phoenicians or ancient Hebrews. This, at first sight, may appear improbable, as the Hebrews wrote from *right* to left, while Europeans write from *left* to right; but a short investigation and a few specimens of early writing will remove all doubt. Those which will be produced to prove the oriental origin of European letters, and the gradual introduction of writing in our present manner, from left to

right, will be taken from inscriptions on stones and coins. These are the best evidence that can be given, as they are upon durable materials, such as stone or metal, and not easily counterfeited or altered:—they may have been lost sight of or buried for ages; but when brought to light they speak in an antiquated dialect, of what happened in primeval days, and infallibly shew the mode of writing, and the form of the letters in those early times. With this last object in view, an appeal will be made to the legends of these oldest literary remains; but before this can be done, it will be necessary to allude to the historical notices which relate to the discovery and progress of alphabetic writing.

4. The first direct historical record of writing, is anterior to the giving of the Law to Moses on Mount Sinai, B.C. 1491. Before the Israelites arrived at Sinai, when they had defeated the Amalekites near Horeb, Moses is commanded to "*Write this (for) a memorial in a book.*"[a] No intimation is given, that writing, by which past events and the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, was then used for the first time. Moses did not express any difficulty in comprehending the command, or of writing in a book; it may, therefore, be inferred that he was acquainted with the art of writing. If credit could be given to Sanchoniathon, the Phoenician Historian,[b] the origin of writing might be traced to a much earlier period. He intimates that Taaut, the son of Mizraim, invented letters in Phoenicia, ten years before the migration of Mizraim into Egypt or about B.C. 2178. If the testimony of Sanchoniathon should not be admitted, we have still presumptive evidence, that writing was known at an earlier date than that which he specifies. It is manifest that astronomical observations could not be accurately recorded without the aid of writing; and Callisthenes,[c] the philosopher, who accompanied Alexander the Great to Babylon, wrote to Aristotle, about 330 B.C. that the Chaldeans had a series of observations which went back 1903 years, from that time. The Chaldeans must, therefore, have possessed the art of writing 2233 years before the Christian era.[d] It is most probable then, as stated by Diodorus,[e] that the Phoenicians were not the inventors of letters, but that

[a] כתב זאת זכרון בספר: *Exodus* xvii. 14. כתב *To engrave, mark, write.*—ספר *A register roll or volume, book. The Septuagint has* Κατά γραψον τουτο εἰς μνημόσυνον εἰς βιβλίον *or* ἐν βιβλίῳ. *The Vulgate, says,* Scribe hoc ob monimentum in libro.

[b] He wrote a work, in his own language, nearly 1300 years B.C. on the antiquity of the Phoenicians, which was translated into Greek by *Philo of Byblus*. Only a fragment of this translation has been preserved by *Eusebius* in his Præparatio Evangelica. See Phoenician Records, Apud. Euseb. Præp. Evang. I. 9, 10, by W. Whiston, *M.A.* in his Essay to restore the true text of the Old Testament, 8vo. London, 1722.—Also Phoenician History translated from the 1st Book of Eusebius De Preparatione Evangelicâ, by *The Right Rev. Richard Cumberland, D.D.* 8vo. London, 1720.

[c] *Simplicius*, in his Commentary on Aristotle, De cœlo. II. com. 46, p. 123.—Fasti Hellenici: the Civil and Literary Chronology of Greece, &c. by *Henry Fynes Clinton, M.A.* 3 vols. 4to. Oxford, 1834: vol. i. p. 281.—*Philological Museum*, vol. i. 38.—*Shuckford's* Sacred and Profane History Connected, 8vo. 1731; vol. i. bk. iv. p. 191.

[d] *Clinton's* Fasti Hellenici, vol. i. p. 281, 282; iii. p. 505; and i. p. 368, note r.

[e] Diodorus says expressly, that the Syrians (Assyrians) were the inventors of letters, (Lib. v.) and that the Phoenicians learned them from the Syrians, and afterwards sailed with Cadmus into Europe, and taught them to the Greeks. Eusebius assents to this,

they obtained a knowledge of alphabetic writing from the more easterly nations, the Chaldeans, or Assyrians. It was the current opinion of antiquity, that the Phoenicians conveyed the art of writing in their voyages for commercial purposes; thus letters being first learned from them, would naturally lead Europeans to the conclusion, that they were a Phoenician discovery: while, in fact, the Phoenicians only appear to have been the medium, through which a knowledge of letters was transmitted from Asia to Europe. But whatever doubt may exist, as to the acquaintance of the Chaldeans with the art, at this early period, there can be none as to that of Moses, who was well versed in alphabetic writing, seven hundred years after, that is in the year 1491 B.C. when the Law was given. It is clear also, from some of the acrostic or alphabetic Psalms, ascribed to David, such as the cxix Psalm, the paragraphs of which are arranged according to the Hebrew alphabet, that the present names and order of the letters were fixed in David's time, more than 1014 years B.C.; and more than 1062 B.C. if we take for our authority xxxiv. Psalm, which is alphabetic[f], and was written by David, when he changed his behaviour before Achish.[g]

5. The father of Grecian history, Herodotus, about the year 445 B.C. ascribed to the Phoenicians the honour of introducing alphabetic writing into Europe. Speaking from the general opinion, prevalent in his days, and from the best testimonies then in existence, he declares, "the Phoenicians, who came with Cadmus, B.C. 1257,[h] as they brought other knowledge into Greece, so they likewise introduced letters, which, it appears to me, were not in Greece before."[i] Subsequently, Pliny bears the same testimony: "Cadmus brought from Phoenicia into Greece sixteen letters."[j] He also declares that, "The Pelasgi (the most ancient Greeks) brought letters into Latium;"[k] it is, however, probable that the Etruscans, who were from Lydia, and derived their alphabet immediately from the Phoenicians, imparted a knowledge of their letters to Latium. From whomsoever the Romans received letters they never failed to extend the knowledge of them to the utmost bounds of their vast dominions, reaching from the Highlands of Scotland, to the deserts of Africa, and from the Eu-

(*Præp.* Evang. x.) and thinks the Syrians, who first invented letters, were Hebrews. It is true, the ancient Hebrews had the same tongue and letters as the Canaanites or Phoenicians,—nay, all the nations in these parts, Phoenicians, Canaanites, Samaritans, and probably the Assyrians, for some ages, spoke and wrote alike. *Shuckford's* Sac. and Prof. Hist. Connected, vol. i, bk. iv. p. 228.—*Mitford* supposes a still higher origin of letters: He says: "The failure of all notice, in the Sacred Book, that the use of letters was a novelty at the delivery of the Decalogue, seems a powerful indication, that it was not so. Nothing, then, appears to me so probable, as that it was derived from the antediluvian world. *History of Greece*, 8 vols. 8vo. 1839; vol. i. chap. ii. sec. 3; p. 122.

[f] The other alphabetic or acrostic poems, in Hebrew, are *Psalms* xxv., xxxvii., cxi., cxii., cxlv: *Prov.* xxxi. 10—33: *Lamen.* i. ii. iii. and iv. The same order of the letters is always found in the verses or clauses of these portions of Scripture, with only few and unimportant variations.

[g] 1 Samuel, xxi.

[h] *Clinton's* Fasti Hellenici, vol. i. p. 368, note r.

[i] Οἱ Φοίνικες, οἱ σὺν Κάδμῳ ἀπικόμενοι - - - ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἐόντα πρὶν Ἕλλησι, ὡς ἐμοὶ δοκέειν. *Herod.* v. 58.

[j] In Græciam intulisse e Phoenice Cadmum sedecim numero. *Pliny* vii. 56.

[k] In Latium eas (literas) attulerunt Pelasgi, *Id.*

phrates to the Atlantic ocean: the Roman alphabet thus became extensively known, and it has long prevailed over the greatest part of Europe.

6. The few authorities[l] already cited, will be sufficient to prove that the ancients generally ascribed the introduction of letters into Europe to the Phoenicians, who had them from Assyria, and that they imparted their knowledge of writing to the Pelasgi, who were of Japhetic or Indo-European origin, and the primitive stock from which sprang all the Greeks.[m] Not only the Pelasgi or ancient Greeks, but also the Romans, were Japhetic or Indo-European, and were quite a distinct race, from the Phoenicians or Canaanites, who, though descended from Ham, had a language closely allied to the Hebrew. The Phoenician or Hebrew alphabet could but imperfectly denote the sounds in Greek, it being, for this language, both deficient and redundant. Grecian words might be intelligible, when written in Phoenician letters, but this alphabet was incapable of expressing the peculiar and more delicate sounds in the language of Greece. To supply this deficiency in the Phoenician alphabet, alterations and additions were necessary, and they were well made by the great talent and taste of the Greeks. Such Phoenician letters as were redundant, or denoted sounds not in Greek, being useless as letters, were retained only as numerals.[n] It is said that Palamedes introduced Ο, Ξ, Φ, and Χ; and Simonides added Ζ, Η, Ψ, and Ω[o]; but it is more probable they were earlier in use, as the long vowels are found on coins, before the time of Simonides, in the seventh century, B.C.[p] The double letters and long vowels were all well known in the days of Callias, B.C. 500, both the names and order of the Greek letters have continued precisely the same from that time to the present, as will be subsequently proved.[q] After these alterations had taken place, so great a similarity still remained, in the names, the order, and the numerical value of the letters, as to shew most clearly that the Greek alphabet was derived from the Phoenician. Herodotus, alluding to these changes, says: "At first, indeed," (the letters introduced among the Greeks were) "those which all the Phoenicians use, but then, in process of time, they changed the form of the letters to the sound."[r]

[l] See more in *Bocharti* opera omnia, Leyden, 1692; Phaleg et Canaan, col. 148.

[m] *Dr. Prichard's* Researches into the Physical Hist. of Mankind, vol. iii. pp. 186—197.

[n] The Bishop of St. David's expresses this very clearly: "Several changes were necessary to adapt the Eastern characters to a foreign and totally different language: The powers of those which were unsuited to the Greek organs were exchanged for others which were wanting in the Phoenician alphabet: some elements were finally rejected from the written language as superfluous, though they were retained for the purpose of numeration; and in process of time, the peculiar demands of the Greek language were satisfied by the invention of some new signs."—*History of Greece, by the Rev. Connop Thirlwall, M.A. Fellow of Trin. Coll. Cambridge, in Cabinet Cyclopædia*, 1835, vol. i. p. 238.

[o] See § 41.—*Pliny* vii. 56.

[p] The Analytical Essay on the Greek alphabet, by R. P. Knight, 4to. 1791, mentions the coins of Lesbos in particular, p. 18, 19: Also his Prolegomena in Homerum, 8vo. 1820, pp. 38, 39.

[q] See § 9.

[r] Πρῶτα μὲν, τοῦσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δὲ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ, μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων, *Herod.* v. 58.

7. A mere glance at these alphabets, given below, will tend to convince every one of their original very close connexion; since, after the lapse of so many ages, the names of the letters, their order, and their numerical value[t], still remain so similar. The Hebrew or Phoenician has, Aleph, Beth, Gimel, Daleth, &c. A, B, G, D, &c.: the Greek, Alpha, Beta, Gamma, Delta, &c. A, B, G, D, &c. From the alphabetic Psalms, we know that the present order of the Hebrew alphabet has existed for nearly 3000 years[u]. There is not only a striking resemblance in the names, and in the order, but in the numerical value of the Hebrew and Greek letters: א, ב, ג, ד, denote 1, 2, 3, 4; the Greek letters α', β', γ', δ', express the same series. The Hebrew י, כ, and the Greek ι', κ', represent the same numbers, 10, 20. All these will be very evident from the following alphabets, which, for that purpose, are placed in juxta-position.

8. *Meaning.*		*Name.*	*Form.*	*Number.*	*Form.*	*Name.*
An ox, a leader	אלף	Aleph	א	1	Αα	Ἄλφα
A house, BOOTH	בית	Beth	ב	2	Βϐ	Βῆτα
A CAMEL	גמל	Gimel	ג	3	Γγ	Γάμμα
A door	דלת	Daleth	ד	4	Δδ	Δέλτα
A hollow	הא	He	ה	5	Εε	Ἒ ψιλόν
A hook	וו	Vau	ו	6	*ἐπίσημον* Ϝαῦ[s]	
A weapon, shield	זין	Zain	ז	7	Ζζ	Ζῆτα
A wall, fence	חית	Heth	ח	8	Ηη	Ἧτα
A curve, scroll	טית	Teth	ט	9	Θθ	Θῆτα
A hand	יוד	Yod	י	10	Ιι	Ἰῶτα
A hollow, CUP	כף	Caph	כך	20	Κκ	Κάππα
An ox goad	למד	Lamed	ל	30	Λλ	Λάμϐδα
Water	מם	Mem	מם	40	Μμ	Μῦ
A fish	נון	Nun	נן	50	Νν	Νῦ
A prop, basis	סמך	Samech	ס	60	Ξξ	Ξῖ
An eye	עין	Oin	ע	70	Οο	Ὂ μικρόν
A mouth	פה	Pe	פף	80	Ππ	Πῖ
A screech owl	צדי	Jadi	צ	90	Ϻ *ἐπίσημον κόππα*[s]	
An ape	קוף	Quoph	ק	100	Ϟ *ἐπίσημον*[s] *σάνπι*	
A head	ריש	Resh	ר	200	100 Ρρ	Ῥῶ
A tooth	שין	Shin	ש	300	200 Σσ	Σίγμα
A cross	תו	Tau	ת	400	300 Ττ	Ταῦ
					400 Υν	Ὑ ψιλόν
					500 Φφ	Φῖ
					600 Χχ	Χῖ
					700 Ψψ	Ψῖ
					800 Ωω	Ὦ μέγα

[s] *Vau* and *Koppa*, two Hebrew letters, and Sampi are used by the Greeks only as numerals, they do not, therefore, call them *στοιχεῖα letters*, but *ἐπίσημα, marks, signs, or numbers.*

The *form* of the letters might be also named, but it is omitted, as the similarity of the Greek to the Phoenician or old Hebrew letters will be treated of in § 41; where the most ancient alphabet will be given from coins and inscriptions. The common printing Hebrew or Chaldee letters are here used for convenience; see the old Hebrew, Samaritan, or Phoenician, in § 12. No 1.

[u] B.C. 1062+1844=2906, See § 4.

9. The Greek alphabet has retained its present order and names of the letters, at least for 2,344 years. Callias, a comic poet of Athens, who wrote nearly 500 years B.C., in his Theory of Grammar or letters, gives the order of the Greek alphabet thus,[w] Alpha, bēta, gamma, delta, ēta, thēta, eī, is used for god (Apollo), iota, kappa, lambda, mu, nu, xu, (omicron is) oū, rō, sigma, tau, (upsilon) ū next, phi, chi, and to psi to (omega) o.—He then shews the formation of syllables,—Bēta alpha ba, bēta eī be, bēta ē be, bēta iōta bi, bēta oū bo, bēta u bu, bēta ō bō.

10. The Phœnician, or ancient Hebrew alphabet has internal evidence of being discovered by those who spoke a Shemitic dialect, because the name and meaning of every letter can only be found in the Shemitic languages, and this alphabet is perfectly adapted to this family of languages, but to this family alone, having distinct letters or marks for all the sounds peculiar to Shemitic tongues. Though it certainly is deficient in signs for sounds, found in other languages, as for instance, in Greek, yet the Phoenician has never recourse to joining different letters to express a simple sound, such as, ch, sh, like other nations, who have received from foreigners an alphabet not adapted to the sounds of their language.[x]

11. We have already touched upon the early discovery of alphabetic writing in the East, by those who spoke a Shemitic dialect, and the communication of this discovery by the Phoenicians, ancient Hebrews, or Samaritans to the Greeks and Romans; we have also spoken of the order and numerical value of the Phoenician and Greek letters, as well as the meaning of the names of the letters, and their peculiar adaptation to the Shemitic family of languages, and to them only. It is now desirable, before we advert to the particular forms of letters, that some reference should be made to the earliest mode of writing by oriental nations, particularly by the Phoenicians.

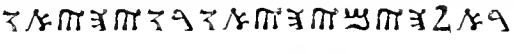
12. The Phoenicians, ancient Hebrews, or Samaritans wrote from right to left, and most probably without the spacing now used to divide writing into words.[y] Their mode of writing will be best shewn by a short example.

[w] Τ' ἄλφα, ϐῆτα, γάμμα, δέλτα, ῆτα, θῆτα, θεοῦ γὰρ εἶ γε, ἰῶτα, κάππα, λάωϐδα, μῦ, νῦ, ξῦ; το οῦ, πῖ, ῥῶ, σίγμα, ταῦ, υ παρὸν, φῖ, χῖ τε τῷ ψῖ, εἰς τὸ ω.—Βῆτα ἄλφα ϐα, ϐῆτα εἰ ϐε, ϐῆτα η ϐη, ϐῆτα ἰῶτα ϐι, ξῆτα οὐ ϐο, ξῆτα υ ϐυ, ξῆτα ω ϐω. *Schweighaeuser thus gives it in Latin*—Alpha, beeta, gamma, delta, eeta, theeta: Deo enim sacra ei; iota, cappa, lambda, my, ny, xy, elementum ou, pi, rho, sigma, tau, y proximum literæ phi et chi, (proximum) τῷ psi, usque τὸ ω.—Beeta alpha ba, beeta ei be, beeta ee bee (nempe, beeta η ϐη) beeta iota bi, beeta ou bo, beeta y by, beeta ω ϐω: (*id est*, beeta oo boo).—This is from Τραμματίκη Θεωρία: by *Callias*, preserved by *Athenæus* in his Δειπνοσοφισταί, *that is*: Eruditi convivia; Eruditi viri coenantes; *vel* convivales doctorum virorum sermones, *or as we say*: Literary Table-talk.—*Lib.* X. *cap.* 20: *Schweighaeuser*, *p.* 162. *Svo. Vol.* IV. (*Casaubon p.* 453) *Argentorati ex typographia Societatis Bipontinæ*, *Anno* XII (1804): where more may be found to corroborate the statement of the preceding extract. *Callias* wrote in verse; and to preserve the metre, words are added, as Θεοῦ γὰρ; and εἶ, for epsilon, put out of its place: zeta is omitted, probably by the scribe, who transcribed in prose, what Callias wrote in verse.—All the writings of *Callias* are lost, except the fragments quoted by *Athenæus*.

[x] *Professor Ewald's* Hebrew Gram. § 135.

[y] On consulting one of our most eminent oriental scholars, *the Rev. S. Lee, D.D., F.R.S.L., Regius Professor of Hebrew in the University of Cambridge*, whether the Ancient Hebrews and Samaritans divided their text into words, he observed:—"On some of the old shekels no division appears; but whether this was the case in books, is not known. It has been

Samaritan or Ancient Hebrew, read from right to left.

 *No.* 1.

The same in Chaldee or Modern Hebrew character.

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר *No.* 2.

Both expressed in Roman characters, read from right to left.

RUAIEIURUAIEIMIELARMAIU

ANDGODSAIDLETTHEREBELIGHTANDTHEREWASLIGHT. *Gen.* i. 3.

13. The preceding specimens are in the common Samaritan and Hebrew characters used in printing. They are introduced merely to shew the manner of writing from right to left, without any division into words. It may, however, be observed, that the dialects of the Shemitic family, from the time we have any certain knowledge of them, were written in two very different characters, the Western and Eastern. The Western character was long used by the Hebrews; and always by the Phoenicians, and by the Samaritans[z] from the earliest ages to the present times: it is this from which the earliest Greek was derived. No. 1 is the Western or Samaritan character, and in the improved printing letter still called Samaritan. The earliest form of these letters, taken from inscriptions, will be found in the table of alphabets.[a]—The Eastern character universally prevailed in Babylonia, and in the other countries on the Euphrates and Tigris: it was much more regular and beautiful than the Western, that is than the Samaritan character; the Eastern or Chaldee letter, therefore, gained the ascendency. After the return of the Jews from the captivity in Babylon, it is said to have been adopted by Ezra; and, on their return to Judea, to have become gradually established, and sacred among the Jews. In this fine bold Eastern or Chaldee character all the manuscripts of the Hebrew scriptures, even the oldest, are written, and it has continued to be used by the Jews to the present day. An example of this Eastern, Chaldee, or modern Hebrew character in the printing letter, is given in No. 2. St. Jerome assures us that, in his time, the fourth and fifth centuries, the Samaritan Pentateuch[b] agreed word for word with the Jewish, differing only in the form of the letters, but not in their order, number, or names.

14. The attention must now be recalled from the form of alphabetic characters, to the manner of writing them. The preceding specimens are examples of the primitive manner of writing from right to left.—In

conjectured, that some various readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c., favour this opinion.

[z] More particulars are given of the old Samaritan character in § 42.

[a] See § 41.

[b] See *Professor Lee's* Heb. Gr. Art. 7, and *Professor Ewald's* § 137.

the oriental languages, even at the present time, this mode of writing prevails. It was adopted by the nations that derived their alphabets from the Phœnicians. Thus the Ionians, Athenians, Etruscans, &c., wrote, in the earliest ages, from right to left. A few examples, taken from coins and inscriptions, will be a satisfactory proof of this assertion. There is a coin of *Athens* with the inscription ΞΘΑ read from right to left: it is thus described, "*Caput Palladis galeâ tectum. Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso.*"[c] A Sicilian coin of *Leontini* is preserved with the legend beginning on the right ΜΟΜΙΤΝΟΞV and described *Eques nudus; Hians leonis rictus inter quatuor hordei grana.*[d]

15. The next is an inscription on a painted Terra-cotta or fictile vase. It was discovered by Thomas Burgon, Esquire, of Smyrna, in 1813, when making an excavation in search of antiquities, near *Athens*, on the left of the road leading from that city to Thebes.[e] Vessels of such frangible, though otherwise of most durable materials, are seldom found entire, except in tombs which were held sacred. Some remains of burnt bones were in it, which proved that it had served for funeral purposes. Its neck and base are narrow, but its greatest circumference is nearly four feet and a half. It is two feet high, and has two handles; its form is that of an Amphora, and it is made of a fine yellowish clay, on which the figures are painted black with accessaries of red and white.[f] On one side, before the figure of Minerva, is the following inscription, written vertically, instead of horizontally, and from *right to left*. The letters are black upon a yellowish ground, the form of the letters, mode of writing, and the material as well as the character of the vase, indicate the date of its fabrication to be about 600 B.C. if not earlier: but the material alone is a proof of its antiquity, for it is supposed that the manufacture of painted vases ceased, at least, a century prior to the establishment of the Roman empire.[g]

[c] See Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur Londini MDCCCXIV *Taylor Combe*, p. 125, No. 7. *There is an engraving of this coin in Tab.* X. *Fig* 18, of Nummorum veterum Populorum et Urbium, qui in Museo Gulielmi Hunter asservantur, descriptis, figuris illustrata, opere et studio *Caroli Combe*, 8vo. Londini, 1782.

[d] *Taylor Combe*, p. 67, No. 4.

[e] Ancient Unedited Monuments by *James Millingen*, fol. London, 1826, p. 1.

[f] For a full description of this vase, See, *Dr. E. D. Clarke's Travels Part 2nd. Section 3rd. Vol. 7th*, 8vo. 1818, *Pref. p.* X. XII.—Inscriptiones Græcæ vestustissimæ, *Hugo Jacobus Rose*, 8vo. Cantabrigiæ MDCCCXXV. p. 318:—But especially *Mr. Millingen's* splendid work, Ancient Unedited Monuments, p. 1, &c. Besides an ample description Mr. Millingen gives three beautiful drawings of this vase: Plate I, p. 1, has the inscription and the figure of Minerva of a large size: Plate II, p. 7, is the picture of the same size, on the other side the vase, representing a charioteer sitting in his car, drawn by two horses in full speed. Plate 3, p. 9, represents the whole vase reduced to about one sixth, with the figure of Minerva, and the inscription, given in plate 1, equally reduced.

[g] *Millingen's* Ancient Unedited Monuments, Pref. p. VII.

*Inscription on the Burgonian Vase, read from Right to Left.**

1. ΙΜΕ : ΜΟΥΘΑΜΟΕΝΕΘΑΝΟΤ

The same in Modern Greek capitals, read from Left to Right.

2. ΤΟΝΑΘΕΝΕΟΝΑΘΛΟΝ : ΕΜΙ

3. Τον Ἀθένεον ἄθλον ἐμι, *that is*

4. Τῶν Ἀθηνέων ἄθλον εἰμί ;

Literally.

5. Athenarum prœmium sum ;

Or better,

6. Prœmium sum ab urbe Athenis datum.

If Ἀθήνεον *mean the Festival,*[h] *then it would be—*

7. Τῶν Ἀθηναίων ἄθλον εἰμί.

8. I am a prize of the Athenæa.

* A Greek inscription, written entirely from right to left, was found, on a broken tomb of marble, in Corfu, near the site of ancient Corcyra, in October, 1843. The Rev. Dr. Hawtrey has given a facsimile of this inscription, and made some judicious and learned illustrative remarks upon it, in *The Proceedings of the Philological Society, for Dec. 8th*, 1843, *Vol.* I, *No.* 11, *p.* 149. After filling up the lacunæ, from conjecture, in smaller letters, he presents the inscription in the following six verses, to be read in the usual manner from the left in modern letters.

ΦΗΥΙΟΥ ΤΑΑΣΙΑΓΟ ΜΕΝΕΚΡΑΤΕΟΣ ΤΟΔΕ ΣΑΜΑ,
ΟΙΑΝΘΕΟΣ ΓΕΝΕΑΝ· ΤΟΔΕ Δ ΑΥΤΟΙ ΔΑΜΟΣ ΕΠΟΙΕΙ·
ΕΣ ΓΑΡ ΠΡΟΞΕΝΓΟΣ ΔΑΜΟΥ ΦΙΛΟΣ· ΑΛΛ ΕΝΙ ΠΟΝΤοι
ΟΛΕΤΟ· ΔΑΜΟΣΙΟΝ ΔΕ ΚΑΘικΕτο *πένθος ἕκαστον*·
ΠΡΑΞΙΜΕΝΕΣ Δ ΑΥΤΟΣ *γαίας* ΑΠΟ ΠΑΤΡΙΔΟΣ ΕΝΘΟΝ
ΣΥΝ ΔΑΜΟΙ ΤΟΔΕ ΣΑΜΑ ΚΑΣΙΓΝΕΤΟΙΟ ΠΟΝΕΘΕ.

Another inscription has been found on the bronze figure of a hare, discovered in the neighbourhood of Priene, a maratime town of Ionia, in Asia Minor. It consists of four lines, all of which are written from right to left, in characters of the common form, and the usual mode of reading the inscription is, ΤΩΙ ΑΠΟΛΛΩΝΙ ΤΩΙ ΠΡΙΗΛΗΙ Μ' ΑΝΕΘΗΚΕΝ ΗΦΑΙΣΤΙΩΝ. *Colonel Leake*, in a very erudite paper, read May 17th, 1826, published in *The Transactions of the Royal Society of Literature*, has fully explained this inscription, and given a facsimile of it within the drawing of the hare. *See Vol.* I. *Part II. p.* 1—4.

[h] *Dr. E. D. Clarke* observes, "This vase, as is evident, was a *prize* obtained at *Athens*, because it bears the '*arms and crest*' of the city, in the image of *Minerva* and the *Owl*. Probably it was gained at the festival when competitors came from all parts of *Greece*, and the *victors* received ὑδρίαι filled with *oil*, which were vessels made of *terra-cotta*, and *painted*, as it appears from the following curious passage of *Pindar*, thus rendered by the Author's learned friend, the *Rev. Charles James Blomfield* (now, 1845, Bishop of London), when corresponding with him upon the subject of this truly archaic inscription, in 1815: 'The songs have twice proclaimed him *victor* in the *festivals* of the ATHENIANS: and *the produce of the olive contained in burned earth*, has come to ARGOS in the *variegated circumference of Vases*. (*Nem.* X. 67.)—It is not unlikely that the word ΑΘΕΝΕΟΝ alludes to this great festival, called *Athenæa*, before the title of τὰ Ἀθήναια was changed to τὰ Παναθήναια. This happened after the time of Theseus or *Erichthonius*. (*Ister in Harpocrat. v.* Παναθήναια, *et Pausanias* VIII., 2. *See Meursius Panath. p.* 2, *et Schol. Platon. p.* 39. *Plutarch* in *Solone.*) According to Mr. Blomfield, the word in question, is the old genitive, from Ἀθῆναι. *See Hom. Od. y.* 278. *Aristoph. Nub.* 400. [*Porson's Coll. of the MSS. Harl. p.* 14.] Σούνιον ἄκρον Ἀθηνέων. *Euphorio ap. Hermog. II. c. p.* 248, ἀτρέα δῆμον Ἀθῆναι *MS. Caio Gonv.* Ἀθηναίων, i.e. Ἀθηνέων which is the true reading. Yet it must be observed, that the use of ΑΘΛΟΝ with the genitive of a city is very unusual; and another learned *Hellenist*, *R. P. Knight*, *Esq.*, believes

This appears to be the most satisfactory translation, as the article τῶν has its full and definite meaning, which it has not in the translations 5 and 6.

16. Before introducing specimens of writing from right to left, found on coins and monuments discovered in Italy, it may be necessary to advert to the history of the earliest inhabitants and languages of this country. It is scarcely possible to ascertain, with certainty, to which European nation the Phœnicians first communicated the art of alphabetic writing, probably to those nearest the coast of Asia Minor, the people of Greece, and Sicily, being nearest to Tyre their principal city. Their inscriptions, written in the oriental manner, have, therefore, claimed our first notice, in the 14th and 15th paragraphs. But the Umbrians and Etruscans, who, like the Phœnicians, wrote from right to left, had certainly acquired the art of writing at a very early period. The Umbrians, esteemed the most ancient inhabitants of Italy, were a great and powerful nation, that extended far over the north of the country, before the Etruscans, as the Siculians, Oscans, the Sabines and the Latins did over the south. We know that Ameria, one of the Umbrian cities, was built according to Cato 1134 B.C.[i] We hear next of the Pelasgi, who entered Europe from Asia Minor, and not only spread over Greece, but subdued the greater part of the Umbrians, and extended over most of Italy. Subsequently the Tuscans or Etruscans, one of the most interesting nations of antiquity, subjugated the Pelasgians, and the remaining Umbrians, and possessed nearly the whole of Italy from the Alps to the Sicilian straits. These Etruscans were equal to the most polished of the Greeks, in the advancement they had made in civilization and the arts. They successfully cultivated literature, and the physical sciences,—they had historical records,—sacred books or rituals in which they registered the commencement of their years,—and an astronomical cycle which was exceedingly accurate. The remains of architecture, and of sculpture found in Etruria,

that it was never thus used, nor in any other Ἀγωνοθέτης. *Travels*, 8vo. 1818, *Vol.* 7, *p. XII—XIV.—Rose*, in his Inscriptiones Græcæ, intimates that the point is, whether Ἀθηνέων could be put for Ἀθηναίων, from τὰ Ἀθήναια. Elmsley cites many authorities for the change of ε into αι. *See Elms. Bacc.* 337, *and Rose p.* 15.——*M. Raoul Rochette, in Journal des Savans*; *Août* 1825, thinks that Αθενεον ought to be Αθενεθεν, as the penultimate letter of the second word is Θ, and not O, and that it should have been followed by E, and be read Τῶν Ἀθήνηθεν ἄθλων εἰμί, *I am (one) of the prizes (given by) those of Athens or the Athenians.*— In confirmation of this opinion, he adduces a Vase discovered at Nola, and belonging to General Koller, on which Minerva is represented in the same attitude, as on the Vase found by Mr. Burgon, and with this inscription ΤΟΝΑΘΕΝΕΘΕΝΑΘVΟΝ (*See Rose's Inscrip. Græcæ* p. (v) *preceding the Preface.*) The similarity of the two Vases seems to favour the correction; but their origin, one at Athens and the other in the north of Italy, might produce a difference in the inscription, as well as the mode of writing, which, on the Nola Vase, is from left to right. In early monuments too, Θ and O are often confounded. Besides may not Ἀθήνηθεν be put for the old Attic form of the genitive Ἀθήνης *Athenis or Minervæ.* As the inscription, on the Athenian Vase, is before the long Ω came into use, it might be ἄθλον or ἄθλων. If ἄθλον, adding a noun, probably ἀγώνων, implied by the article τῶν. the sentence would be τῶν ἀγώνων Ἀθηνηθεν (i.e. Ἀθήνης) ἄθλον, *A prize of the games (in honour) of Minerva.* The Olympian games are called Διὸς ἀγὼν by *Pindar, Nem. II.* 37. If Ἀθλῶν be preferred, it might imply the festival itself.—If the reading be Ἀθένεον, i.e. Ἀθηνέων it must be the festival called the Athenæa, and not the Athenian people.—*See Millingen's Ancient Unedited Monuments, Additions p.* 95; *Rose's Inscriptiones Græcæ, p.* 15; *and p.* (v) *preceding the Preface.*

[i] *Plin.* Hist. Nat. III. 19: *Niebuhr's* Hist. of Rome by *Hare and Thirlwall*, 8vo. Cambridge, 1828.

are indubitable proofs that there existed among its people "a cultivated taste, a refinement of manners, and much of that splendour and luxury, considered to be characteristic of a high state of civilization."[j] They had reached the summit of their greatness nearly 500 B.C.,[k] when the foundation of Rome had scarcely been laid two centuries and a half. It is, therefore, more than probable, on this account, as well as from the form of the Etruscan letters, and the habit of writing from right to left, but especially from omitting the short vowels, and from the practice of noting double consonants by single letters, after the manner of the Phoenicians, that the Etruscans had the use of alphabetic writing before the time of Romulus.

17. It may be observed, that the Sicilian, the Sabine, the old Latin, the Oscan, and the Umbrian are merely dialects of one parent language: though closely allied to the Greek they are not derived immediately from it, but from the common source of Greek or Pelasgic and of the whole Japhetic or Indo-European race. The Etruscan language is also Japhetic, but different from Latin and Greek.

18. It is thus evident that the earliest languages of Italy were closely allied to each other, and it is probable that the mode of writing was similar. We have seen from coins and an inscription, that the Greeks, in their earliest specimens, wrote like the Phoenicians, from right to left. The oldest coins and inscriptions found in Italy are written in the same manner. The form of the Oscan letters, which are only a modification of the Etruscan, and the manner of writing them from right to left, both prove the direct descent of Oscan letters from the Phoenician.[l] A few examples from coins and inscriptions will now be adduced as evidence that the oldest writing in Italy was from right to left. The Umbrian and Etruscan being the oldest, will be given first.

19. There are many coins of *Tuder*, or *Tudertia*, an ancient town of Umbria, in the north of Italy, with the legend beginning on the right. Arigonus places these coins amongst Nummi urbium et populorum *Hetruriæ antiquissimi.* Combe[m] thus describes one, with the legend TUTEDE: *Manus cæstu armata, in area quatuor globuli*—ƎDƎTVT *inter clavas duas scriptum, in area quatuor globuli.*

[j] *Prichard's* Physical Hist. of Mankind, Vol. III. p. 233.

[k] Id. p. 117:—*Niebuhr's* Hist. of Rome by *Hare and Thirlwall*, p. 119.

[l] *Gesenius* gives the following opinion as to the parentage of Oscan letters and writing: "Præcipua Scripturæ genera et matre Phoenicia deinceps prognata hæc sunt:—Imo. *Antiquissima Græcorum Scriptura* (§ 46—48), in qua antiquissimas atque nativas Phoenicum literas servatas esse supra observavimus (§ 15, 17, 18, 28), ut jure suo harum sororum natu maxima vocetur. Ex ea deinceps emanarunt *Etrusca (cum Umbrica, Oscar, Samnitica, Celtiberica)* et *vetus Romana.* See p. 63, § 45, compared with the table in p. 64 of *Scriptura, linguæque Phoeniceæ monumenta quotquot supersunt, edita et inedita, ad autographorum optimorumque exemplorum fidem edidit additisque de scriptura et lingua Phoenicum commentariis illustravit. Guil. Gesenius,* 4to. *Lepsiæ,* 1837, pp. 482. Pars I.ma. *Palæographiam Phœniciam, inscriptiones, et numos Phœnices.* Pars II. da. *Duos posteriores de numis et de lingua Phœnicum libros.* Pars III. tia. *Quadraginta sex tabulas lapidi inscriptas, continens.*—*Niebuhr* is in favour of the view I have taken in the text. See *Dr. Prichard's Phys. Hist.* Vol. III. p. 251.

[m] *Combe*, Vet. Pop. et Reg. Numi p. 16, No. 1 and 5.—Figures of many of these coins are given in Numismata *Arigoni*, Fol. Tarvisii, 1741, vol. III. Tab. IV., fig. 4,5: V. 6, 7, 9, 10: XI. 16, 18, 19, 50, 51: XII. 52.—*Dempster* de Etruriâ Regali, curante, *Thoma Coke*, 2 vols, fol. Florentiæ, 1724, Vol. I. p. 350, Tab. lx. Fig. 1, 2, 3, 4, 5, and 6.

20. Avellino gives a coin of *Igurium*, now Gubio, a town of *Umbria*, on the Via Flaminia, with the inscription IKVFINI, IKUFINI.[n]

21. Also one of *Teānum* in Campania, in Oscan characters, on one side TIANUD TIANUD and on the reverse below the figure of a bull, IDIKINU, IDIKINU.[o]

22. Another of *Capua*, the capital of Campania, in Oscan letters. KAPT This is figured in Arigoni Numismata,[p] and described by Combe[q] as of Capua: *Caput Jovis laureatum, retro duo astra, (literis Oscis) Diana in citis bigis, supra duo astra.* Another TRNK described by Combe with a drawing:[r] also KNRT.[s]

23. A coin of *Metapontum* in Lucania in the south of Italy, has this inscription, META *Spica.*[t]

24. Two other coins found in the south of Italy may be mentioned: one of *Caulonia* KAVL Kaul.[u] The other of *Rhegium* MOINIGER Reginon.[v]

25. The Umbrian, Oscan, and Etruscan characters differ very little from each other. The longest specimen of the Umbrian language and character is in the seven Iguvine or Eugubian tables. The first five inscriptions are in the Etruscan character, and written from right to left, about 500 B.C.: one word will be sufficient to shew the character of these inscriptions, KEMVNI Inumek.[w] The sixth and seventh inscriptions which are the longest, are in Roman, and written from left to right, about 300 B.C. These tables were discovered, in 1444, in the ruins of a temple at the foot of the Apennines, between Ugubbio and Cortona, in the Duchy of Urbino and the territory of Umbria. They are published at large in Dempster's Etruria Regalis,[x] partly by Gruterus,[y] Gorius,[z] Passeri,[a] Lanzi,[b] but Müller,[c] Lassen,[d] Lepsius,[e] and Grotefend,[f] have afforded

[n] Opusculi Diversi, di *F. M. Avellino*, 3 vols. 8vo, Napoli, 1833, Vol. 2, p. 8, Tav. 1, Fig. 2.

[o] Id. vol. II. p. 51. Tav. 3, fig. 12. [p] Vol. III. Tab. XIV. fig. 76.

[q] Vet. Pop. et Reg. Numi p. 21, No. 1.

[r] Id. Tab. II. 10: also in *Arigoni* Numis. Vol. III. Tab. XIV. 59—79.

[s] *Combe*, p. 21, 22, No. 1—13. [t] Id. p. 67, No. 2,3.

[u] *Combe* p. 50, No. 1. [v] Id. p. 51, No. 1, Tab. III. fig. 27.

[w] See Tab. I. line 2, in *Dempster* mentioned in the next note.

[x] *Thomæ Dempsteri* de Etruria Regali, Libri VII. nunc primum editi, curante *Thomâ Coke*, 2 vols. Fol. Florentiæ, 1721.—Tabulæ Eugubinæ, vol. I. p. 91.

[y] *Jani Gruteri* Corpus Inscriptionum, cum annotationibus *Joannis Georgii Grævii*, 4 vols. Fol. Amstelædami, 1707; Tol. I. p. cxlii.

[z] Museum Etruscum, *Antonii Francisci Gorii*, 2 vols. Fol. Florentiæ, 1737; also, Vol. II. p. 387—389.

[a] *Passèri* Pict. Etruscas.

[b] *Lanzi* di Lingua Etrusca, 3 vols. 12mo. Rome, 1789.

[c] *Otfried Müller's* Etrusker, Einleitung, &c.

[d] Beitrage zur Deutung der Eugubinischen Tafeln, in the Rhein. Mus. for 1833.—*Donaldson's* Varronianus, 8vo. Cambridge, 1844; p. 17—59.

[e] *Dr. C. R. Lepsius*, De tabulis Eugubinis, Berolini, 1833.

[f] *Dr. Grotefend's* Rudimenta Linguæ Umbricæ, ex inscriptionibus antiquis enodata. Particula I. 4to, pp. 1—22 Hannoveræ MDCCCXXXV:—Partic. II. pp. 1—34—and Partic. III. pp. 1—28, MDCCCXXXVI: Partic. IV. pp. 1—28, and Partic. V. pp. 1—32, MDCCCXXXVII: Partic. VI. pp. 1—32, and Partic. VII. pp. 1—40, MDCCCXXXVIII: Partic. VIII. pp. 1—40, MDCCCXXXIX.

the best illustrations of this valuable specimen of the Umbrian language and character. A very clear and satisfactory summary of what has been done by these learned Germans is gtven by Dr. Prichard in his "Researches into the Physical History of Mankind."[g]

26. The largest specimen of the genuine Etruscan language and characters was discovered on a stone pillar in 1822, at Perusia, now Perugia, one of the most ancient cities of Etruria. It has been published by Vermiglioli.[h] The first two words in the eighth line are ESCI EPL.

27. As the Umbrian and Etruscan predominated in the north, the Oscan prevailed in all the south of Italy, till it was supplanted by the Latin. Oscan was in use at the Christian era, in A.D. 79, when Pompeii was destroyed.[i] Many coins and inscriptions have been discovered in the Oscan language[j] and character; the most important are the inscriptions of Abella, and of Bantia. The former was found in Oscan characters, on a stone in the ruins of Abella, near Nola in Campania: the other, which is on a brazen tablet, and in Roman letters, was discovered in 1793, in the ruins of Bantia, a town of Lucania; it is now in the Museum of Herculaneum.[k] The Abellane inscription has been published by Lanzi[l] and Grotefend; the Bantine by Rosini,[m] by Klenze,[n] and Grotefend,[o] who has also collected and published all the most important relicts of the Oscan language. Oscan coins have their legends in Oscan letters, but sometimes in Greek; and inscriptions are generally in the Oscan character, and written from right to left, as that of Abella: sometimes in the Roman, as the Bantine inscription, which is in the Oscan language on one side, and Latin on the other, but both sides in Roman letters,[p] and written from left to right.—What is written, in the oriental manner, from right to left, can only be properly noticed here, and a word from the Abellane table, may be sufficient to shew the character: HERECKLEIS, *Hercules*.[q]

[g] Third Edit. 8vo, 1841; Vol. III. pp. 224—229.

[h] Saggio di Congetture sulla grande Iscrizione Etrusca, scoperta Nell' anno 1822, e riposta nel Gabinetto de monumenti Antichi, della Universita' di Perugia, semplicemento proposto, da *Gio Battista Vermiglioli*, 4to, pp. 96, Perugia, 1824. A plate of the inscription is inserted at the beginning.—*Also*, Antiche Iscrizioni Perugine, raccolte dichiarate e publicate, da *Gio Battista Vermiglioli*, edizione seconda, 4to, Perugia, Vol I, 1833: Vol. II, 1834. *See* Vol. I, p. 85, for the same engraving of the inscription as in the preceding 4to pamphlet. —*Dr. Prichard's* Phys. Hist. Vol. III. 234, note *.—*Donaldson's* Varronianus, p. 101—135.

[i] *Gell's* Pompeiana Vol. II. Appa. 119: 206. Also, *Dr. Grotefend's* Rudimenta Linguæ Oscæ, 4to, Hannoveræ, 1839; Tab. II.

[j] *Donaldson's* Varronianus, p. 72—97.

[k] *Dr. Prichard's* Phys. Hist. Vol. III. p. 217.

[l] *Lanzi* Saggio di Lingua Etrusca, 3 vols, 12mo, Romæ, 1789.

[m] *Caroli Rosinii* Dissertatsag.ad Herculanensium voluminum explanat. Neap. 1797, p. 1, Tab V.

[n] *Klenze's* Philologische Abhandlungen by *Lachmann*, Berlin, 12mo, 1839, p. 1—54. Table at the end, p. 196.

[o] Rudimenta Linguæ Oscæ ex inscriptionibus antiquis enodata; scripsit *Dr. G. F. Grotefend*, Hannoveræ, MDCCCXXXIX, 4to, pp. 1—58.

[p] See Engravings in the works of *Rosini*, p. 1, Tab. V., *Klenze*, p. 196, Tab. I., *Grotefend*, p. 58, Tab. I., which are mentioned in the preceding notes, [l], [m], and [n].

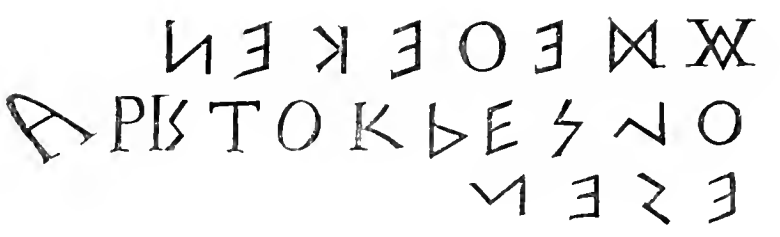
[q] See *Grotefend's* Rud. Ling. Oscæ, Tab. II., Sax. Abellan I. line 5.

28. It must be evident from the preceding examples from coins and monuments, short as they are, that in very early ages, the inhabitants of Greece, as well as of Italy, the Greeks, Sicilians, Umbrians, Etruscans, Oscans, and Romans, wrote, like the Phœnicians, from right to left.

29. Another mode of writing was subsequently adopted both by Greeks and the early settlers in Italy. They began on the right, and wrote to the left side of the page, and then returned from the left to right; and thus continued to write backward and forward, as the ox ploughs, and hence, this mode of writing was called *βουστροφηδὸν*,[r] from *βοῦς, an ox*, and *στροφὴ, a turning*.—Of this writing there were two kinds: the most ancient commencing after the eastern manner on the right; and the other, like the European method, beginning on the left.

30. The following is a specimen of the most ancient Boustrophedon writing:

The Amyclean[s] *Inscription, in Boustrophedon, beginning on the Right.**



The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΥΛΛΟΣ, and the second, ΜΑΝ. The

[r] Hanc vocem *Hesychius* ita explicat: "*οὕτως ἔλεγον, ἐπὰν ὁμοίως τοῖς ἀροτριῶσι βουσὶ τὰς ἀντιστροφὰς ποιῇ τις· ἔλεγον δὲ ἐπὶ τοῦ γράφειν τρόπῳ τοιούτῳ. Ita appellabant quando instar arantium boum fit regressus, quod usurpatum, quia eo modo scribebatur.* Inde est quod lineæ vocantur *versus*, si *Isidoro* credimus, *Orig. VI*, 13. *Versus*, inquit, *vulgo vocati, quia sic scribebant antiqui, sicut aratur terra. A sinistrâ enim ad dextram primùm ducebant stylum: deinde convertebatur ab inferiore, et rursum ad dextram versus*; *quos et hodiè rustici* versus *vocant. Bocharti Opera, Phaleg et Canaan, Lugd. Bat.* 1692, *Col.* 453.

[s] This very ancient inscription is said to have been discovered by the *Abbé Fourmont*, *Mem. de l'Acad. des Inscr., t.* 15, *p.* 100—110. Its date is attributed to nearly 1100 years B.C. For its great antiquity we have only the opinions of connoisseurs, chiefly French. *R. P. Knight* calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London, 1791, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amyclæ in Peloponnesus, which was built by Amyclas, the son of Lacedæmon about 1100 years before the Christian era. See *Bibliotheca MS. Stowensis*, by Dr. O'Conor, Vol. I. p. 393.

* As there exists a doubt, relative to the authenticity of the Amyclean inscription, it is necessary to introduce the Crissean, though its accuracy has also been impugned. The latter inscription was found by Mr. Gropius, at Crisso, near the site of the ancient Crissa on the northern shore of the Corinthian bay. A facsimile was taken by Mr. Gropius and given by him to the Rev. Thos. Smart Hughes, who, in his Travels in Sicily, Greece, and Albania, 2 Vols. 4to 1820; in Vol. I, p. 369, says: "The inscription is so curious from its extreme antiquity as to warrant my insertion of it in this place. It has occupied the attention of many learned men in this country, but no one has succeeded in developing the slightest part of its signification. The Boustrophedon mode of writing and the digamma, which it appears to contain, are additional proofs of its high antiquity." *Bishop Marsh* mentions it, in his *Horæ Pelasgicæ* p. 74.—Rose, who has given a facsimile of it, [*Inscrip. Græc. p.* 325] observes: "Multæ quidem e literis vix Græcarum literarum formam referre videntur, quare spurium esse audacter dicerem nisi Græcarum literarum imperitum esse Gropium intellexissem."—In defence of Gropius, *Boeckius* says: "Hoc apographum quum confecerit

second line is read from left to right, and the eighth character counting from the left is a monogram, and contains the letters ΥΔ. The third line is read from right to left. The whole will then stand thus:

ΥΛΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΥΔΕΣ ΝΟΕΣΕΝ

In the common Greek style.

Ὕλλος μ' ἀνέθηκεν, Ἀριστοκύδης νόησεν

A verbal Translation.

Hyllus me posuit (dedicavit) :—Aristocydes finxit.

i.e. Hyllus placed (dedicated) me :—Aristocydes made (me).

31. Legends found from right to left on some coins, and the same legend written from left to right on others, may be considered as belonging to the Boustrophedon writing. A coin of Athens and another of Leontini have been mentioned in the 14th paragraph as written from the right: these are also found written from the left, thus:—AΘE[t] and LEONTINON.[u]

32. Specimens of the other mode of *βουστροφηδὸν* writing, beginning, after the European manner, on the left are more common. Boustrophedon legends are found on coins, as well as in inscriptions.

33. A Sicilian coin of Agrigentum has the legend thus:

AKRAC
ƎOTИA } ACRAG-ANTOS: *Aquila stans.*[v]

Gropius, Græce parum doctus, sed *delincandi peritus.*" *Pref. p. xx.* Professor Dobree also states, that, "Mr. W. J. Bankes saw a stone resembling Mr. Gropius's drawing, and with characters upon it apparently ancient; but this was in the dusk of the evening, and he could not see to read them. He does not remember to have heard anything which would warrant a suspicion of forgery against Gropius." *Rose's Inscrip. Græc. in a letter from Professor Dobree, May 10th*, 1824, p. 400—418.—In the splendid work, *Corpus Inscriptionum Græcarum edidit Augustus Boeckius, Berolini*, 1828—1843; 2 Vols. Fol: Vol. I. p. 2 and 3, and in preface p. xx.—xxv. a facsimile is given, and conjectural emendations: it occupies the first place, in this work of Boeckius, being considered by him the most ancient Greek inscription known.

The Crissean Inscription, beginning on the right.

ƎƎIAMOTIΦ⅂AMOHƎIVƎMOTƎ✓
AF:MMTONMEΦEKEKAITEBOIAKAIKA
OVIΦMOHMƎ⅂'I'⅂VΦAƎΦIMAT

Here M is found as the old form of Σ; and H for F or the aspirate: *read from left to right, it will then be,*

[Λ]ETOΣFVIEFOΣAΠΘITOΣAIEEI
[APΙ]ΣΣTONΣEΘEKEKAITEBOIAKAIK[A]
TAΣIΘEAΘYΓATPEΣFOΣΦIΛO[I]

That is,

[Λ ητοῦς υἱέ, ὃς ἀφθιτος ἀιεὶ ἐι·
[Ἀρί]στων σ'ἔθηκε καὶ τε Βοία καὶ
Κ[α]τασιθέα θύγατρες, ὡς φίλοι.

A literal Latin version,

Latonæ fili, qui immortalis semper es:
Aristōn te posuit, atque etiam filiæ [*ejus*]
Boea et Catasithea, ut dilecti [Apollini.]

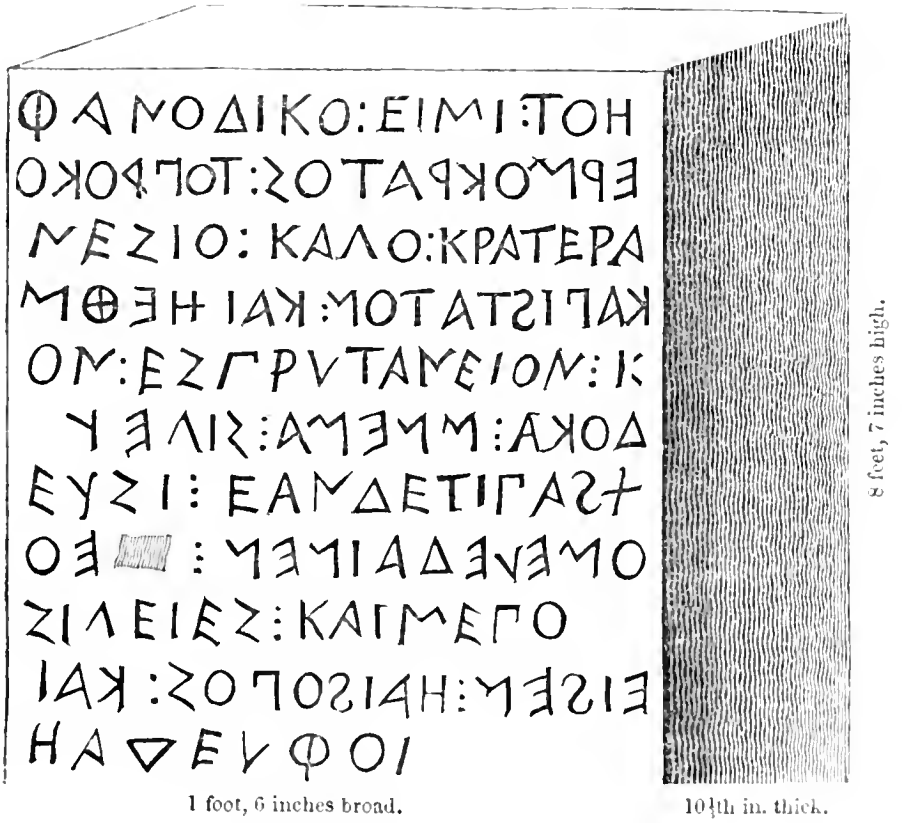
[t] *Combe's* Vet. Pop. &c., p. 125, No. 1—3.

[u] Id. p. 67, No. 1, 3.

[v] See *Taylor Combe's* Vet. Pop. &c., p. 58, No. 2, and a figure of the coin in Recueil de Médailles Par *Pellerin*, 4to. Paris, 1763, Vol. II. Plate CVIII., No. 7, p. 100.

34. The celebrated Sigeian inscription is of an early date, probably more than 500 years B.C.: it is so called from the promontory and town of Sigeium, near ancient Troy, where the stone on which it is engraved was found. It was brought over to England by Lord Elgin, and placed by him, with his collection of marbles in the British museum about 1816.[w] The inscription is very much obliterated by a superstitious practice of the Sigeians. When any one was afflicted with the ague, a common disease in the low country about Sigeium, the Greek priest ordered him to be rolled on this stone containing the inscription, the characters of which were supposed to possess a powerful charm.[x] Before it was thus injured, copies had been taken of it and sent to England, first by Homer, a Turkish dragoman, then by the Rev. S. Lisle, who succeeded Dr. Chishull, as British Chaplain at Smyrna. From their facsimiles Dr. Chishull first published a reduced engraving in 1721, with an explanation of the inscription, in Latin.[y] It was republished in 1728, with a new reduced engraving, corrected by the Rev. Bernard Mould, Chaplain at Smyrna, and a specimen of the letters the same size as on the stone, about an inch high. As many other inscriptions were inserted in the work, it was then

THE SIGEIAN INSCRIPTION IN BOUSTROPHEDON, BEGINNING ON THE LEFT.



8 feet, 7 inches high.

1 foot, 6 inches broad. 10½th in. thick.

[w] See The Report of the Select Committee of the House of Commons, March 15th, 1816, marked R. 53, in Appendix II. of the Catalogue of the Marbles added to the Report.

[x] See Memoirs relating to European and Asiatic Turkey, by *Robert Walpole, M.A.* 4to. 1817, London, p. 97.—*Rose's* Inscrip. Græc. Vetust. p. 1.

[y] Inscriptio Sigea antiquissima *βουστροφηδὸν* exarata commentario eam historico, grammatico, critico, illustravit *Edmund Chishull, S.T.B.* Regiæ Majestati à Sacris, Fol. Londini,

entitled *Antiquitates Asiaticæ*.[z] Many subsequent engravings of it have appeared, but the neatest and most accurate is in Dr. Chandler's *Inscriptiones Antiquæ*[a] from Chishull, corrected by a minute facsimile by Revett.

35. The first line is read from left to right, and the second from right to left, and the others alternately from left to right, and from right to left. The whole will then be read, in common Greek characters, thus:

In common Greek characters.	*In common Greek style.*
ΦΑΝΟΔΙΚΟ: ΕΙΜΙ: ΤΟ Η	Φανοδίκου εἰμὶ τοῦ Ἑρ-
ΕΡΜΟΚΡΑΤΟΣ: ΤΟ ΠΡΟΚΟ	μοκράτους τοῦ προκον-
ΝΕΣΙΟ: ΚΑΓΟ: ΚΡΑΤΕΡΑ:	νησίου κάγὼκρατῆρα
ΚΑΠΙΣΤΑΤΟΝ: ΚΑΙ ΗΕΘΜ	κὰπίστατον, καὶ ἡθμ-
ΟΝ: ΕΣ ΠΡΥΤΑΝΕΙΟΝ: Ε	ὸν ἐς πρυτανεῖον ἔ-
ΔΟΚΑ: ΜΝΕΜΑ: ΣΙΓΕ-	δωκα μνῆμα Σιγει-
ΕΥΣΙ: ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-	εῦσι· ἐὰν δέ τι πάσχω,
Ο ΜΕΛΕΔΑΙΝΕΝ: (Μ)Ε Ο	μελεδαίνειν με ὦ
ΣΙΓΕΙΕΣ: ΚΑΙ ΜΕΠΟ-	Σιγειῆς· καὶ μ' ἐπό-
ΕΙΣΕΝ: ΗΑΙΣΟΠΟΣ: ΚΑΙ	εισεν Αἴσωπος καὶ
ΗΑΔΕΛΦΟΙ.	ἀδελφοὶ.

Verbal Translation.	*The same in English.*
Phanodici sum, *filii*	I am the *statue* of Phanodicus,
Hermocratis Proconne-	the son of Hermocrates the Procon-
sii. Et ego craterem	nesian. I gave a cup, a saucer,
et *crateris* basin et	and a strainer, to serve
Colum ad Prytaneium	as a monument in the
dedi memoriæ ergò Si-	Council-House. If I meet with
geis. Siquid verò patiar	any accident, it belongs
curare *me jubeo*	to you, O Sigeians, to
Sigeios. Et fecit	repair me. I am the work
me Hæsopus atque fratres.	of Hæsop and his brethren.

36. The Βουστροφηδὸν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity.[b]

1721, pp. 1—30, also Leyden, 8vo. 1727. Dr. Bentley wrote a criticism on Dr. Chishull's explanation, which elicited a reply of 15 closely printed pages from Dr. C., who appended it to the unsold copies of his work. Dr. Bentley's letter is printed first in 4to. London, 1807, by Dr. C. Burney with this title "Richardi Bentleii et doctorum virorum epistolæ partim mutuæ. Accedit Richardi Dawesii ad Joannem Taylorum epistola singularis; p. 259. Reprinted at Leipsic, 1825, 1 vol. 8vo. p. 212—225.—Again in Rose's Inscrip. Græc. Vetust. Appendix I. pp. 337—347; and in Bentley's Correspondence, p. 581. London. 1842.—A most clear and satisfactory account of all the circumstances relative to this letter, will be found in Bishop Monk's Life of Dr. Bentley, London, 4to. 1830, pp. 457—460.

[z] Antiquitates Asiaticæ Christianam æram antecedentes; ex primariis monumentis Græcis descriptæ, Latinæ versæ, notisque et commentariis illustratæ, &c., per *Edmundum Chishull, S.T.B.*, Fol. Londini, 1728.

[a] Inscriptiones Antiquæ in Asia Minori et Græciâ, Fol. Oxonii, 1774, p. 3.—*Shuckford's* Sac. and Prof. Hist. Connected, Vol. I. bk. iv. p. 261.—Antiquæ Inscriptiones, olim a Marquardo Guido Collectæ, nuper a Joanne Koolio, editæ a Francisco Hesselio, Fol. Leovardiæ 1731. An engraving in large letters in the appendix to the preface.—Muratori Novus Thesaurus veterum Inscriptionum, 4 vols. Mediolani, 1739—1742. Vol. IV., p. MMCIII., MMCXVII., plate p. MMCX.—Nouveau Traité de Diplomatique, par *les Bénédictins*, Paris, 6 vols. 4to. 1750—1765. The Sigeian inscription, Vol. I. p. 626, copied from Chishull's edition of 1728.

[b] Boustrophedon writing was used by the Irish at a much later period: they denominated it, *Cioun fa eite*.

37. A beautiful Sicilian fictile vase, two feet high, and one foot four inches in diameter, was found at Agrigentum. On one side are the portraits of Alcæus and Sapho, the parents of lyric poetry. On the left over his head is written AVKAIϘ⊱, on the right, and over her left shoulder, is inscribed ⊱AΦO.—On the other side of the vase are two figures. The male figure is on the left, and has issuing from his mouth KAVϘ⊱, that is καλὸς, *beautiful*. The female stands on the right and has the same word before her mouth, written from right to left, thus: ≷QVAK.— Its age cannot be less than about 450 B.C.[c]

38. Another Sicilian vase of the same material, and about the same date, was found in the neighbourhood of Agrigentum. On one side are painted the figures of Achilles and Hector, the principal heroes of the Iliad, with their names thus written, AHILEEV⊱, and just below QOTKƎH.[d]

39. There are many coins of Italy written in the Boustrophedon manner. The first cited is an Etrurian coin of Volaterra.[e] On the obverse is a bust to the right, surrounded with this legend, read from left to right, FEVAΘΔI: on the reverse is a dolphin surrounded with the same legend, but read from right to left, thus: IΔΘAVƎꟻ Felathidi.

40. In the south of Italy specimens of the following coins have been found with legends beginning on the left: one of Metapontum ᙢETA Meta:[f] another of Caulonia KAVΛ Kaul,[g] and another of PHTINΩN Retinon.[h] Examples of other coins of the same places, and legends, have been previously given in paragraphs 23 and 24.

41. The preceding examples of the Boustrophedon mode of writing, will be sufficient to prove that it was used both in Greece and Italy. The Ionians, Athenians, and other Grecians, as well as the nations of Italy, began to write generally from left to right after writing in Βουστροφηδὸν; and from the following specimen it will be seen that the old Greek alphabet is only the Phoenician inverted and written from left to right; and that the Greek alphabet must, therefore, have been derived from the Phoenician.

[c] *Millingen's* Ancient Unedited Monuments, p. 81—85, Plate XXXIII. and XXXIV.
[d] Millingen, p. 15.
[e] Opuscoli diversi di *F. M. Avellino*, 3 vols. 8vo.; Napoli, 1833. Vol. II. p. 6. Tav. I, fig. 1.
[f] *Taylor Combe's* Vet. Pop. Reg. Numi, p. 38, No. 1, 4, 5, 7, 8. [g] Id. p. 50, No. 1.
[h] Id. p. 54, No. 6.

The Greek, Roman, and other Alphabets derived from the Phoenician.

	1. Phœnician written from right to left.	2. Right to left } Sigeian Inscript. above } 500 B.C.	3. Left to Right }	4. Attic Greek.	5. Latin, more than four centuries before Christ.	6. The Roman in the 6th and following centuries, sometimes called Anglo-Saxon. From these, the various forms of modern Roman and Italic capitals and small letters are easily derived.
A	𐤀	𐌀	𐌀	Α	A	A Λ ⱥ ɑ
B	𐤁	𐌁	𐌁	Β	B	B ß b
G or C	𐤂	𐌂	𐌂	Γ	Γ Ɔ C	Ɔ c
D	𐤃	𐌃	𐌃	Δ	D	D Ð Δ ȣ ȣ
E	𐤄	𐌄	𐌄	Ε	E	E Ɛ ϵ e
F or V	𐤅	𐌅	𐌅	Ϝ	F	F ƒ
G	·	·	·	·	C	Ɔ Ɠ ȝ ȝ ʒ
Z	𐤆	·	·	Ζ	Z	Z
H	𐤇	H	H	Η	H	ɧ ɦ ɦ h
TH	·	⊕	⊕	Θ	·	Ꞇ h ɧ ƿ
I	𐤉	ȷ	ι	Ι	I	J ȷ
K	𐤊	𐌊	K	Κ	K	K k
L	𐤋	˪	˪	Λ	L	L l ı
M	𐤌	𐌌	𐌌	Μ	M	ɱ m m
N	𐤍	𐌍	𐌍	Ν	N	N ɲ n
X	·	·	·	≡	·	·
O	𐤏	O	O	Ο	O	O
P	𐤐	𐌐	𐌑	Π	P	P p
Q	𐤒	·	·	ϙ	Q	·
R	𐤓	ϙ	P	P	R R	R ʀ ʀ ꝛ
S	𐤔	𐌔	𐌔	Σ	S	S ſ ſ ſ ꝛ
T	𐤕	𐌕	𐌕	Τ	T	T Ꞇ Ꞇ Ꞇ
U, Y, & W	·	𐌖	𐌖	Υ	V Y	ƿ Y ƿ ẏ
PH	·	Φ	Φ	ϕ	·	·
CH	·	+	+	Χ	X	X
PS	·	·	·	Ψ	·	·
O	·	Ω	O	Ω	·	·

42. The first alphabet[1] is chiefly taken from coins and inscriptions: it is the oldest form of the Phoenician, Canaanitish, Samaritan, Punic,

[1] One form of the letters is only given here, for want of room. All the various shapes of the Phoenician letters found on stones and coins, are given in *Scripturæ Linguæque Phoeniciæ, Guil. Gesenii*, p. 19—49.

western or ancient Hebrew letters. With unimportant variations, this alphabet was used in Tyre and Sidon, in all the regions from Egypt to Assyria, and on the south and west shores of the Mediterranean: it was that which king Solomon employed when he wrote to Hiram king of Tyre. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the Babylonish captivity, in their Pentateuch, on their coins, and sacred monuments. The new coins of the Hasmonæans afford sufficient evidence that this ancient character was still in use, in the century preceding the Christian era, though the Chaldee or modern Hebrew was then most prevalent.[j] It cannot be asserted, that all alphabets sprang from this old Phoenician; still, it was the parent of a most numerous progeny. It gave existence and form not only to oriental alphabets,[k] but to the Pelasgic or earliest Greek, the Umbrian, and Etruscan written in the eastern manner, from right to left; and the Attic and Ionic Greek, written from left to right, like the present Europeans. Herodotus says, "I myself saw Phoenician (Cadmean) letters . . . engraved on Tripods, very much like the Ionic (Greek)."[l] Pliny and Tacitus testify that the Roman letters were the same as the old Greek.[m] The Ionic and Attic Greek were the source from which was derived the Armenian, the Russian, the Coptic, the Ethiopic, the Mœso-Gothic, the Latin or Roman, and many other alphabets.

43. The second alphabet is Greek, copied from the Sigean inscription, and written from the right: it is very similar to the Phoenician.—The third is the same ancient Greek, written from the left: it is merely the preceding alphabet, No. 2, turned over to the right hand.

44. The fourth is the Attic Greek alphabet, probably derived from the preceding. Pliny[n] says that originally the Greeks had only sixteen letters, and that Palamedes[o] introduced Θ, Φ Χ, Ξ, the first three of which

[j] The gradual introduction of the Chaldee or modern Hebrew characters is spoken of in § 13. See also *Prof. Ewald's Heb. Gr.* § 136.

[k] Gesenius in his *Scripturæ Linguæque Phoeniciæ* gives the following genealogy of writing derived from the Phoenician:—Præcipua autem scripturæ genera ex matre Phoenicia deinceps prognata hæc sunt —A *Antiquissima Græcorum scriptura*, (see note 1, § 18) B. *Prisca Persarum scriptura*.—C. *Hebræorum* litteratura in numis, unde *Samaritanæ* litteraturæ variæ species prodierunt.—D. *Scriptura Aramæa* in monumentis Ægyptiacis conspicua, multarum nepotum fecunda mater, ex qua prognata est, *Palmyrena*, ex hac quadrata, et variæ scripturæ veteris *Syriæ*, *Persicæ*, *Arabicæ* species. Quemadmodum autem in prisca Græca scriptura antiquissimæ et principes Phoenicum figuræ comparent, ita in hanc transierunt recentiores ætatis figuræ qua una re refellitur præpostera illa de litteris apud *Syros Babylonioscque*, non apud Phoenices, inventis conjectura.—E. *Scriptura Phoenicia recentior, s. Punico-Numidica*, si tamen hanc a matre diversam cogitabis.—F. *Scriptura vetus Arabica. s.* Himjaritica. ex qua nata est *Æthiopica*. p. 63, 64.

[l] Ἴδον αὐτὸς Καδμήια γράμματα - - - - ἐπὶ τρίποσι ἐγκεκολαμμένα, τὰ πολλὰ ὁμοῖα τοῖσι Ἰωνικοῖσι, *Herod*, V. 59.

[m] Veteres Græcas fuisse easdem penè quæ nunc sunt Latinæ, *Pliny VII.*, 58. Et forma literis Latinis, quæ veterrimis Græcorum, *Tacit. Annal.* II.

[n] *Pliny VII.* 56.—Also; see before in § 6.

[o] The Rev. Dr. O'Conor in his *Bibliotheca MS. Stowensis*, vol. i. p. 391, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amyclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eugubian. See Barthelemi's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom. par les Bénédictins*, t. 1, p. 615—626, and Gori's *Eugubian Tables*.

are only T, H, and K aspirated, and were probably at first written TH, HH, and KH; but Ξ is composed of KΣ or ΓΣ or ΧΣ. Simonides is said to have added Z, H, Ψ, and Ω. These are only two letters put together: Z is composed of ΣΔ or ΔΣ, H of EE, Ψ of ΠΣ or BΣ, and Ω of OO. Though the Greeks certainly had double letters before the times of Palamedes, or Simonides,[p] these celebrated men might have brought them into more general use.

45. The fifth is the Latin or Roman alphabet. The Romans derived their letters from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write and make their letters exactly of the same form; and hence the old Greek **A** was written **A**. The **Γ** or **Ɛ** in quick writing had the angle cut off, and was made **C**; Δ also lost one angle, and was written **D**. The **G**, at first, was supplied by **C**, which stands in its place; then **K** was in use with the Romans; but after **G** was added, or rather after **C** had a small blot at the bottom to denote the sound of the Greek **Γ**, then **G** was pronounced hard, and supplied the place of **K**. The Romans, finding the **K** useless, the sound being denoted by **C**, rejected it from their alphabet. The **Ⅼ** was written **L**; from P was formed R; Σ was written **S**, and **V**, **Y**. With these few mutations the Roman alphabet was derived from the Greek.[q] For the Cursive or Italic letters see § 67.

46. The sixth column and the following are what have been generally called Anglo-Saxon: they were formed immediately from the Latin.[r]

47. The Etruscan alphabet[s] is so similar to the old Phoenician, No. 1, from which it was immediately derived, that little need be said upon it, especially as the inscriptions in paragraphs 19, 20, 21, 22, 25, 26, and 27, will shew the form of the Etruscan letters. The Umbrian and Oscan letters are so similar to the Etruscan, that they may be comprehended in one alphabet, as will be manifest by referring to the paragraphs just cited.

48. All the preceding examples of writing, in the distant ages, of which we have spoken, have necessarily been taken from inscriptions on stone, or metal. Records, on less durable substances, have naturally perished with the decay of the materials on which they were written. There is one happy exception which enables us to read manuscripts written in or before the middle of the first century of the Christian era—at the time when Rome was in the zenith of her power; and an hundred provinces, from the confines of Ethiopia and Arabia to the western ocean, and to the mountains of Caledonia, flourished under the wise govern-

[p] See § 6.

[q] For very early specimens of the Old Roman or Latin language, see *Donaldson's* Varronianus Chap. VI., p. 137—184.—For the Analysis of the Latin Alphabet, *id.* chap. VII., p. 188—223.

[r] About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort for his Saxon and Moeso-Gothic gospels, published in A.D. 1665. These types were given by him to the University of Oxford. *Astle, p.* 223.

[s] The Etruscan alphabet may be seen in *Dempsteri* addita, 209.—*Lanzi*; see § 25, note b.—The Umbrian in *Grotefend's* Ling. Umb. See § 25, note f.

ment and gentle sway of the benevolent Titus.[t] It will at once be perceived that we allude to the discovery of Herculaneum and Pompeii: the former in A.D. 1713, from 40 to 60 feet below the surface of the earth, by labourers sinking a well; and Pompeii forty years after, about 12 feet under ground. These cities were overwhelmed by an eruption of Vesuvius on the 25th of August, A.D. 79. The streets and buildings have, in some measure, been cleared from the soil, ashes, and lava, with which they were covered. We are thus enabled to go back more than seventeen centuries and a half—to enter the houses, the baths, and public buildings of the refined and luxurious Romans,—to observe the arrangement of their rooms, and to see their furniture, their statues, and even their frescoes and paintings as they existed when Rome and her cities were in all their glory. The manuscripts to which an allusion has been made are the works written on the rolls of papyrus, a sort of paper formed from the laminæ of a species of rush, or the Cyperus Papyrus placed transversely, and glued together by the muddy waters of the Nile. In A.D. 1752, an excavation was made in a garden at Resina, a town built over the ruins of Herculaneum, and there, in a house supposed to have belonged to L. Piso, was found a great number of volumes or rolls of *papyrus*.[u] The room in which these manuscripts lay, though it remained untouched, was completely covered with ashes, over which had flowed a stream of lava. The *papyri* exposed to this kind of heat, were not burnt, though they became carbonized.[v] Many of these carbonized volumes have been unrolled. Accurate facsimiles of many Greek and a few Latin manuscripts may be seen in *Herculanensium Voluminum, quæ supersunt*,[w] and other works on the subject. The writing on these papyri is so similar to the inscriptions on the walls, mentioned in the next and following paragraphs, that examples are not necessary.

49. Amongst the many valuable remains of antiquity which deserved and obtained general attention at Pompeii, another kind of manuscript of much interest, had been entirely overlooked, till brought into notice

[t] Herculanensia; or archeological and philological dissertations, containing a manuscript found among the ruins of Herculaneum, by *Sir W. Drummond and the Rev. Robert Walpole*, London, 8vo. 1810; pp. 198. *Pref. p.* XIV.

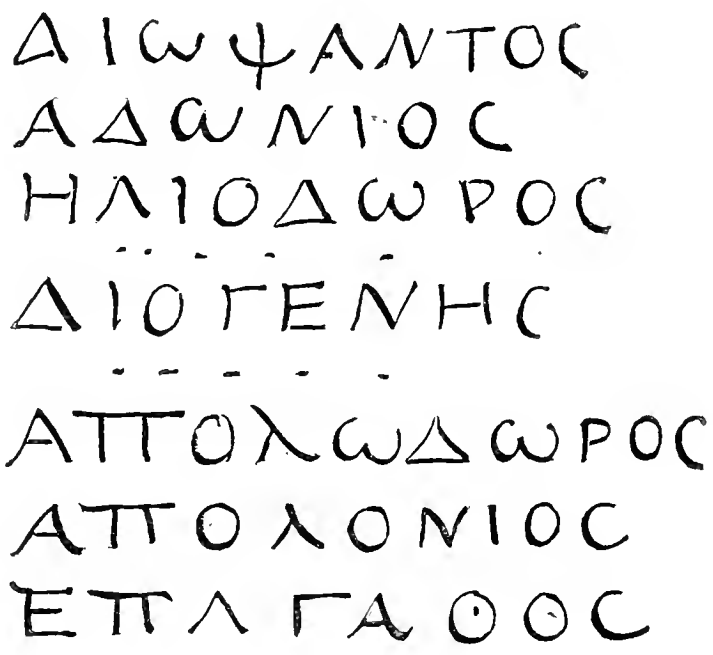
[u] Manuscripts have only been found at Herculaneum.—In a letter of 1775, from Signor Paderni, keeper of the Royal Museum at Naples, inserted in The Philosophical Transactions of the Royal Society of London, there is a short account of the discovery of a room, paved with Mosaic, and containing presses, in which were 335 vols., of which eighteen were Latin. The whole number found was from 1500 to 1800, principally Greek. Many fell to pieces, and some were destroyed, before their value was discovered; for they generally bore the appearance of burnt or carbonized pieces of wood, about two inches in diameter, and from six to eight inches long. The writing is in one row of columns, side by side, beginning in the centre of the roll, and containing from twenty to thirty short lines in a column. *Pompeiana: The topography, edifices, and ornaments of Pompeii, by Sir William Gell, F.R.S., F.S.A., and John P. Gandy, architect*, 1 *vol. 8vo., London* 1817—1819, *pref. p.* XIV.—*Id.* London, 2 vols 8vo. 1832; the result of excavations since 1819.

[v] Herculaneum Rolls: Correspondence relative to a proposition made by *Dr. Sickler of Hildeburghausen*, upon the subject of their development. London, printed by J. Barfield, Wardour-street, printer to his H.R.H. the Prince Regent, 1817; p. 23.

[w] Folio, Neapoli: ex regia typographia, vol. I., 1793—vol. VI. 1839.—Also, Herculanensium voluminum; Pars prima. Oxonii sumptibus typographei Clarendoniani lithographicæ exudebat *N. Whittock*, 1824, 8vo. pp. 133.—Pars secunda, 1825, pp. 155.

by one of our most eminent classical scholars,—a gentleman who has the happy art of blending so many interesting circumstances, and personal adventures with his erudition and criticism, as to render the deciphering and illustrating of ancient inscriptions attractive and amusing.[x] We allude to Dr. Wordsworth who, while he did not neglect any object of interest at Pompeii, judiciously directed his particular attention to the inscriptions on the walls of the buildings. He not only deciphered, but took accurate facsimiles of the most important of the numerous inscriptions, which, he observes, are "for the most part scratched with a pointed stylus on the hard red stucco with which the buildings, at Pompeii, are covered. It is owing to the exceeding solidity of this material, that the words carelessly traced upon it by hands, which have now withered and crumbled in the dust for more than seventeen hundred years, are still, in many cases as legible as these printed characters which are now before you." Dr. Wordsworth published many of these inscriptions in a very neat and interesting little work entitled *Inscriptiones Pompeianæ*,[y] and it is through his liberality that we are enabled to give a few specimens of his facsimiles. These engravings, at the same time that they illustrate the chief subject before us, cannot fail to raise the reader's desire to procure a work, which is most strongly recommended to every lover of Grecian or Roman literature, as it is full of chaste criticism, and interesting classical allusions.

50. Our first facsimile is in Greek characters: Dr. Wordsworth says, "as far as I am aware," it is the *only* Greek to be found on the walls of



[x] Amongst other works by the same author, the following are particularly referred to:—Greece, Pictorial, Descriptive, and Historical, by *Christopher Wordsworth, D.D., late Fellow of Trin. Coll. and Public Orator in the University of Cambridge; Member of the Archæologica Institute of Rome, &c.*, 8vo. *London*, 1839, 31*s.* 6*d.*—Athens and Attica: Journal of a Residence there, 8vo. 2nd edit. 12*s.*—Diary in France, mainly on topics concerning education and the Church, by *Christopher Wordsworth, D.D., Canon of St. Peter's, Westminster*, 12*mo. London*, 1845.

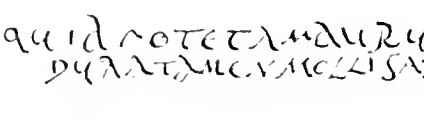
[y] Inscriptiones Pompeianæ; or specimens and facsimiles of ancient inscriptions discovered on the walls of buildings at Pompeii, London, 1837, 8vo; pp. 33. price 5s.

Pompeii. The inscription is on the outside of the stage wall of the larger theatre, towards the Forum Nundinarium. It consists of names, probably of persons connected with the theatre.

Διώφαντος [sic]
Ἀξώνιος
Ἡλιόδωρος
Διογένης
Ἀπολωΐδωρος [sic]
Ἀπολόνιος [sic]
Ἐπάγαθος

The sigma is in every case here made circular, as it is also in Greek, written on papyrus.

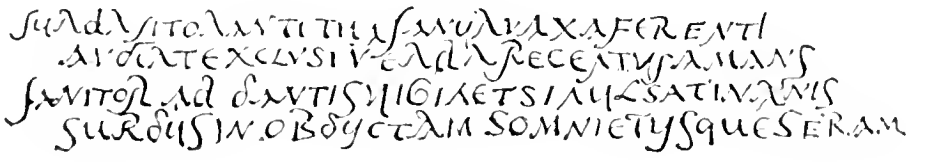
51. Our next facsimile is from the *Basilica*, or the Law Court of Pompeii. The two following lines, familiar to us from our childhood, are found twice inscribed on the right hand wall, near the principal entrance.



Quid pote tam durum saxso, aut quid mollius undâ?
Dura tamen molli saxsa cavantur aquâ.

The variation of *Quid* pote *tam*, from the poet's *Quid magis est*, is a curious Græcism: observe also *saxso* for *saxo*.

52. At a little distance we have four lines from two different poets:—

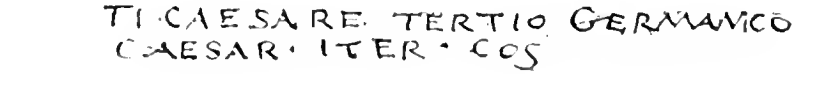


Surda sit oranti tua janua, laxa ferenti:
Audiat exclusi verba receptus amans.
Ovid, Amor III., 77.

Janitor ad dantis rigilet, si pulsat inanis
Surdus in obductam somniet usque seram.
Propertius, IV., 47.

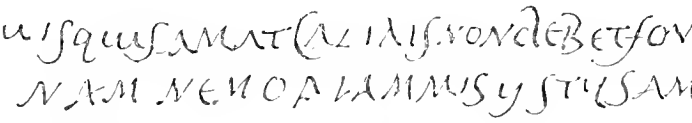
Observe the orthography of the accusative dan*tis*; the printed copies have *pulset*.

53. We pass from Ovid to Germanicus, the patron of his Fasti. The following date, scratched on the wall carries us back to A.D. 18.



Dr. Wordsworth justly remarks: "This inscription remained visible for sixty years after it was here first written; it was then buried for seventeen hundred by the ashes of Vesuvius, and promises to survive as many more. It is, I apprehend, the oldest Latin MS. in existence."

54. The following warning against the use of *calidi fontes*, to persons in peculiar circumstances, is the last inscription we shall give from the walls of the Basilica.



Quisquis amat, calidis non debet fontibus uti;
Nam nemo flammis ustus amare potest.[z]

55. A Roman inscription, belonging to the latter end of the 3rd century, was copied from the marble capital of a pillar, found at Alexandria Troas, in Mysia. Galerius Aurelius Valerius Maximianus, to whom the inscription refers, was consul in A.D. 294. The title of Cæsar was conferred upon him by Diocletian.

FORTISSIMOETINVICTISS
IMOCAESARIDNGALER
AVR·VAL·MAXIMIANO
PRINCIPI IVBENTVTIS

That is, without contractions,

Fortissimo et invictissimo
Cæsari Domino Galerio
Aurelio Valerio Maximiano
Principi juventutis.

DN is the usual contraction for *Dominus*, and the title *Princeps Jubentutis* or *Juventutis* was used in the time of the Republic, and by the Emperors till Constantine; as Symbolum futuræ successionis.[a]

56. As we are now come to manuscripts of a later date, which deviate much from the original form of letters, a few observations on an easy mode of classifying them may be useful.—Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Uncials*, *Minusculæ*, and *Cursive*. These may be subdivided into more or less legible, elegant, or adorned, but all belong to these four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes; and then they belong to the cursive, joined, or running-hand: in every other respect they are

[z] Inscriptiones Pompeianæ, p. 25.
[a] Travels by *E. D. Clarke, LL.D.*, 8vo. London, 1817, vol. III. p. 220.

common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial: the other letters are common to Uncials and Capitals.

57. Before speaking of each class of letters separately, it may be observed, that all ancient inscriptions on stones, marbles, and coins, and the oldest MSS. are in *Capitals*.—*Uncials* were used in more recent MSS. —*Minusculæ*, or small and *Cursive* letters were employed for charters, grants, and general business.

58. Capitals.—From the discovery of letters to some centuries after Christ, writing was usually in capitals, without any space between the words. The specimen of the modern Hebrew character in paragraph 12, and of Greek, &c., in paragraphs 14, 15, 19, 20, 21, 22, 23, 24, 25, 26, and 27, will serve as examples of the oriental method;—of Boustrophedon from paragraph 30 to 40.—For an illustration of the European manner of writing in capitals, see paragraph 55, and the following examples: the first is in Greek and the next in Latin.

59. The first is a brief extract from the famous Codex Alexandrinus,[b] said to have been written at Alexandria about the end of the 5th century. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628: it is now preserved in the British Museum.

The Codex Alexandrinus, probably written in the 5th century.

ΠΕΡ(ΠΑΤΕΡ)ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ (ΟΥΡΑΝΟΙΣ)
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ.

OURFATHERWHICHARTINHEAVEN,
HALLOWEDBETHYNAME:—*St. Luke*, xi. 2.

60. The following example is taken from the MS. Palatine Virgil in the Vatican Library at Rome (No. 1631), written in Roman Capitals in the 3rd century; but with the Uncial U, instead of the Capital V; also T and M, verging towards Uncial.

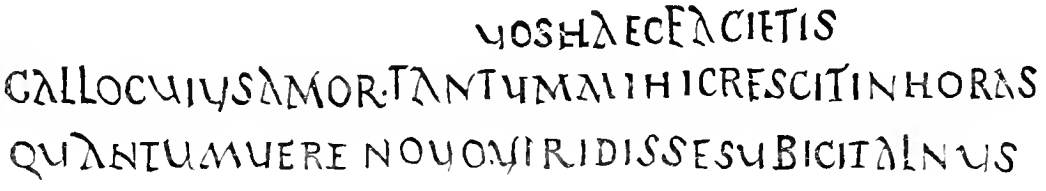
[b] The New Testament from this MS. was published in facsimile characters with this title: Novum Testamentum Græcum e codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, descriptum *Carolo Godofredo Woide* S. Th. D. Soc. Reg. et Antiq. Lond. &c., Londini, Ex Prelo Johannis Nichols Typis Jacksonianis MDCCLXXXVI, Fol. Matth. xxv. 6 to Apocal. xxii. 21; Preface, pp. i.—xxxii; Notes, pp. 1—89. The remaining part of this MS. was published in the same manner with the following title: Vetus Testamentum Græcum e codice MS. Alexandrino qui Londini in Bibliotheca Musei Britannici asservatur, typis ad similitudinem ipsius codicis scripturæ fideliter descriptum, cura et labore *Henrici Herveii Baber*, A.M. Reg. Societ. Lond. et Reg. Acad. Boicæ Socii: Ecclesiæ Anglicanæ Presbyteri, et Musei Britannici Bibliothecarii. Tomus Primus:—Londini, ex prelo Ricardi et Arthuri Taylor MDCCCXVI. 1 to 276 leaves. Gen. I. to Paralip. xxvi. 23.—Tomus secundus MDCCCXIX., Hos. 1 to 4; Macc. xviii. 20—24: leaves 277 to 522.—Tomus Tertius MDCCCXXI; leaves 523 to 639; Notes p. 1. to 264: Psal i. to Ecclus. li. 30.

A Facsimile of the Palatine Virgil,[c] *written in the 3rd Century.*

TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANEMUS—,
We will sing about thee also, O great Pales, and thee O memorable—,
Georg. lib. iii. *l.* 1.

61. The next is from the famous Florence Virgil, written towards the end of the 5th century, mostly in Roman Capitals: it may be considered as a transition from Capitals to Uncials, having the Uncial a and u.

A Facsimile of the Florence Virgil,[d] *written in the 5th century.*



VOS HÆC FACIETIS
GALLO, CUJUS AMOR TANTUM MIHI CRESCIT IN HORAS,
QUANTUM VERE NOVO, VIRIDIS SE SUBICIT (SUBJICIT) ALNUS.
Ye will do these things
For Gallus, for whom my love grows as much every hour
As the green alder shoots up in the infancy of spring.
Ecl. x. 72.

62. *Greek* was generally written in capitals, and *without any division of words* till the 7th century. Greek MSS. were usually written in capitals till the 8th century and some so late as the 9th.

63. *Roman* capitals were used from the earliest times, till the middle of the 5th century, though smaller characters were employed for ordinary subjects that required despatch.

64. UNCIAL is applied to the form of letters, *uncæ literæ* which must be round and somewhat hooked at the extremities. Uncials are especially adapted for MSS. When writing in capitals, the angular letters which

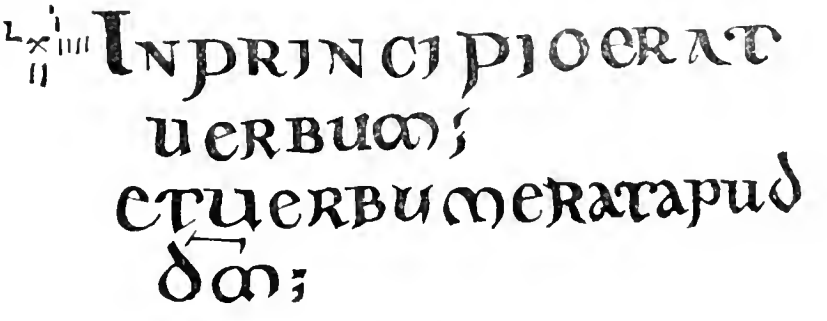
[c] In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided to accommodate it to this octavo page; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus:
TEQUOQUEMAGNAPALESETTEMEMORANDECANEMUS.

[d] The observations made upon the preceding will also apply to this MS. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the character of the facsimile, and in length of lines, thus:
———VOSHÆCFACIETIS———GALLOCUIUSAMOR.TANTUM
MIHICRESCITINHORAS.QUANTUMVERENOVO.VIRIDISSESUBICITALNUS

were well adapted for engraving in hard substances, would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters, a d e g h m q t u; the other letters are common to both Uncials and Capitals. Uncial letters were introduced about the end of the 3rd century, prevailed in the 6th, 7th, and 8th, and continued till the 9th; but they did not entirely cease till the 12th.

65. A very brief *facsimile* of a manuscript written in Roman Uncials is here given. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St. Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

Roman Uncials of the 6th century.



IN PRINCIPIO ERAT
VERBUM;
ET VERBUM ERAT APUD
DE (DEUM).

In the beginning was
the word;
and the word was with
God. *St. John*, i. 1.

66. MINUSCULÆ, or *small letters* had their origin in the despatch that was required, when writing came into more general use, and was applied to ordinary concerns. They were gradually formed by rounding the corners and diminishing the size of Capitals and Uncials, not only for the greater ease of writing upon vellum, papyrus and other soft substances, but also for economy in the consumption of writing materials. The gradual manner in which the Minusculæ were formed may be seen in the table of alphabets No. 6, paragraph 41; and in the facsimiles of inscriptions on the walls of Pompeii, from Paragraph 50 to 54.—Before the middle of the 4th century, *Minusculæ* were very rarely used: before the 8th they were common; in the 8th they began to prevail over Capitals

and Uncials, which till then had been the ruling forms: in the 9th they were in general use, and in the 10th they were universally adopted, and Capitals only employed for titles, and for distinguishing particular words. —Greek, written in and since the 11th century, is in small letters. Many contractions are found in Greek, written between the 10th and 15th centuries.

67. CURSIVE, or joined letters were formed to be easily joined together, and to enable the writer to *run on* from letter to letter, and thus to finish a word without removing the pen from the vellum, paper, or material on which he was writing. As the *Minusculæ* were formed and simplified from *Capitals* and *Uncials*, for the sake of despatch and economy, so *Cursive* letters gradually took such a shape from the Minusculæ, as to promote these objects in the greatest degree. Cursive is, therefore, the most recent, the least exact, and the most expeditious mode of writing. Specimens of a very distant approach to this union of letters may be seen in inscriptions of the first century from the walls of Pompeii, given in paragraphs 50, &c.

68. What has been already said, relative to the classification of MSS. is rather beyond the province of this work, and to give examples of Cursive writing from the earliest times to the discovery of printing at Haarlem, by Laurence Koster, about 1423, would lead us farther astray, we therefore, leave the subject, only remarking, that to assimilate the Roman letters to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, as the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

69. Referring to what has been advanced as to the derivation of European alphabets from the Phoenician, we may conclude with Dr. O'Conor, when he says—"I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures, and names, supplies clear proof of a common origin; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an oriental descent, the mind is compelled to acquiesce in the scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by revelation."

XV.—THE CONCLUSION.

1. Words are the creation of mind.[a] An idea is conceived, but it is invisible, and cannot be communicated, till a word is formed, by the creative power of the human mind, to represent that idea. Words, being the production of man's mind or intellect, that exalted endowment by which the Creator has distinguished his vicegerent on earth, were formed on reasonable principles, and they originally denoted the form, nature, or property of the object designated. There was a reason then, for the application of words, and that reason was seen both by those who spoke and those who heard them. Words constitute the principles of *Language*. The high intellectual endowments of man are displayed not only in the formation of words, but in connecting those words in language to express all his thoughts and feelings. Who does not acknowledge the importance of language! Man thinks or reflects in language,—reasons in language, and tells the result of his reasoning in language. Language is the medium of communicating mind to mind: it is that which binds man to man in heart and soul. The soul, though not visible, is thus audible.

2. The best proof of a close or an original connexion of nations, more or less separated, is the alliance or similarity of their languages. No characteristic is so marked,—no bond of union so strong,—no feeling so lively and affecting as that of identity of language. The warmest feelings of the heart,—the whole soul can only be communicated in one's native tongue: it flows freely from the invisible fountain of a warm heart, and never fails to reach and affect it. How strong then must have been the bond of union between men, when the "whole earth was of one language and of one speech!"[b]

3. The cause[c] which led to the dispersion of mankind need not be repeated: the fact cannot be controverted. Identity of language was so strong a tie, that it could not be entirely loosened by the dispersion. Those who understood each other, separating from those they could not comprehend, naturally united together "after their tongues."[d]

4. The Bible, independently of its inspiration, is our earliest authentic history. Though there are occasional historical notices of nations, who had more or less intercourse with the Jews, yet the only direct account of the dispersion of mankind is given by Moses, in the XIth Chapter of Genesis, B.C. 2247. It was from the land of Shinar, in the southern parts of Mesopotamia on the Euphrates, a little to the west of the ancient Iranian or modern Persian empire, that men were scattered abroad "upon the face of all the earth."[e] There is a great and dark chasm of 1802

[a] God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what HE WOULD CALL THEM.—*Gen.* II. 19.

[b] Gen. XI. 1. [c] See p. 2, § 5; and p. 6, § 13. [d] See p. 6, § 13: Gen. X. 5, 20, 31.

[e] Gen. XI. 1, 8.

years, between this authentic record of the Jewish legislator, and the publication of Herodotus, the first credible heathen historian. This celebrated Grecian recited his history at the Olympic games, in the year 445, B.C. In this dark period, and in subsequent ages, language is our chief clew to guide us in discovering the connexion and migration of nations. Where history is dark or contradictory, the similarity or diversity of languages may often solve the difficulty. Language appears to be the safer guide, for historians may be influenced by national feelings or personal interest to give a biased statement, while it cannot be supposed, that whole communities would, from such motives, change their language.

5. Many examples might be produced, where an examination of languages has corrected the biased record of historians. One instance will suffice. Though it is an example late in date, it is best adapted to our purpose, referring as it does to the Goths, an early Germanic race.[f] The Gothic historian Jornandes makes the Getæ and the Goths to be the same people, probably with the view of exalting his own nation by attributing to the Goths all the glory of the Getæ. Most of the writers of that era followed Jornandes, and some modern historians have been influenced by his authority, and the fact that Goths occupied the territory previously inhabited by the Getæ. The real origin of the Goths, who subjugated the Roman Empire, could not have been ascertained, if ample specimens of their language had not been found in some title-deeds, and in the translation of the Gospels from Greek into Gothic or old German by Ulphilas. By these we learn that the Goths were not Getæ or Thracians and allied to the Greeks, but a Germanic race. The title-deeds just mentioned have Gothic attestations written at Naples during the period of Gothic influence in Italy, by Gothic priests, having Gothic names: written also in the same language and character as the Gospels of Ulphilas. These attestations, therefore, are the same as the translation of the Gospels by Ulphilas, that is, Gothic or old German.

6. In the preceding example, the translation of Ulphilas was ascertained to be old German by comparing the words and the grammatical forms of his version, with those in the compositions of an early date, known to be written by Germans. We believe, it may be safely admitted, that when there is an evident analogy in grammatical forms or the mechanism of language, and a close resemblance of words designating the parts of the body,—family relations,—and the most palpable objects of the material world,—as; head, feet, mouth, eyes, nose, ears,—mother, father, brother, sister,—earth, sun, moon; also, the numerals up to ten or twenty; verbs of the most common occurrence, such as to eat, drink, sleep, see, hear;—and pronouns I, mine, me; we, our, us, &c., we repeat, it may be admitted that languages corresponding in these particulars, however differing in some others, were originally one speech, the idiom of one people.[g]

[f] See VII. 5, 9—12.—*Dr. Prichard's* Celtic Nations, p. 5.

[g] See, *Prichard's* Phys. Hist. Vol. III. 9, 10: Celtic nations, p. 10, § 3; and p. 12, 13.

7. Guided by the foregoing rule not only the Germanic and Scandinavian languages and people, the Anglo-Saxon, Friesic, Flemish, Dutch, Moeso-Gothic, German,—the Icelandic, Danish, Norwegian, and Swedish,—but the Celtic, and other European languages and nations are clearly traced up to the Sanscrit and its sister the Zend, which is the old language of Persia, and the direct parent of the present Persian, the German, and some other tongues in the north and west of Europe. Following the clew which language legitimately affords, we are, after the lapse of more than forty centuries, gradually led from the extreme west, till we arrive nearly at the same eastern locality, which the sacred historian designates the land of Shinar, from whence men were "scattered abroad." By the same clew, the close alliance of the oriental languages from Persia to the Ganges, may be satisfactorily traced to the Sanscrit and Zend. Thus by the evidence which the analogy of languages alone affords, we ascertain that all the idioms between the mouth of the Ganges on the east, and the extreme parts of Europe on the west are cognate, and spread east and west from a region in or near the boundary of modern Persia.[h]

8. One of the most accomplished scholars, and most eminent linguists of the last century, after a very close investigation, came to the conclusion just expressed, relative to the centre from which the population of the earth diverged. Let us observe, says Sir William Jones, the central position of Iran which is bounded by Arabia, by Tartary, and by India, but is remote from Tartary and divided even from the skirts of India by a considerable gulf. No country, therefore, but Persia seems likely to have sent forth its colonies to all the kingdoms of Asia. The Brahmans could not have migrated from India because forbidden by their laws. Mankind

[h] Dr. Prichard illustrates this subject more fully.—"When we survey the relative positions and compare the physical, moral, and national characters of the different families of men spread over the Great Continent of Europe and Asia in the earliest times, we are led to remark a variety of phenomena which indicate a *very ancient separation* and a strong distinction of some of these races from others. By an attentive inquiry into the nature of these indications we are enabled to recognise traces *of events*, one of which is the dispersion over an immense space of the nations which belongs to the Indo European stock from some common centre, where it would appear that they must have remained during a long period in juxta-position with each other, and, if we go back to still earlier times, whence they originated as the branches of one primitive stem. The principal ground, on which we consider a common origin between these (Indo-European) nations established, is the near and essential affinity of their languages. This extends to all the dialects spoken in the countries which lie between the *mouth of the Ganges and the extreme parts of Norway and Iceland.* There is likewise some additional evidence, derived from other considerations, which, though it would by itself be insufficient to establish the fact, tends to strengthen our conviction, that all the nations of this Indo-European group, formed as they appear to have been, during the early periods of their developement, in similar habits, and ever retaining a certain resemblance in their social and intellectual, as well as their physical character, must have had one origin. The era of their dispersion must have preceded by many ages the commencement of European history, and perhaps of all history preserved by nearly contemporary records. The period, for instance, must have been very remote when the idioms of the Hindoos, the Medes and Persians, the Greeks and Latins, the Letts and Slaves, the Goths and Germans, the Britons and the Gael, began to assume their peculiar characters or were first developed from common elements. The original seat of the whole race may be conjectured with a probability of near approximation to the truth. The primitive position of the Indo European tribes must have been some country between the extreme points of their dispersion. It is generally imagined to have been within the ancient Iranian empire."—*Dr Prichard's* Phys. Hist. of mankind, 3rd Edn. London 1844. Vol. IV. pp. 602—603: also, his Celtic Nations, p. 17.

emerged from Iran as from a common country: and thus, the Saxon Chronicle,[i] I presume on good authority, brings the first inhabitants of Britain from Armenia. A very learned writer concludes, after all his laborious researches, that the Goths and Scythians came from Persia. Another contends, with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media, by persons wholly unconnected, which could scarcely have happened, if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that Iran or Persia, in its largest sense, was the centre of population, of knowledge, of languages and of arts; which instead of travelling westward only - - - has expanded, in all directions, to all the regions of the world.[j]

9. Some collateral evidence of the oriental origin of European population, may be gathered, from the invention of Alphabetic writing in Chaldea or Assyria, and its progressive extension to the west by the Phoenicians, Greeks, and Romans. The Phoenicians wrote in the oriental manner, from right to left, and in their voyages of trading speculations, they introduced from Asia into Greece and Italy, not only their alphabet, but their mode of writing from the right. The earliest specimens of this art by the inhabitants of Greece and Italy, are also from the right. They wrote alternately from right to left, and left to right, and subsequently adopted our present mode from the left, a knowledge of which the Romans extended with their empire, to the western boundaries of Europe. We, therefore, not only derived population from Asia; but in after ages, we received our intellectual culture from the same quarter:—the light of science and literature,—the art of writing,—of communicating knowledge, and of rendering thoughts visible, passed from east to west to illumine, warm, and cheer the intellectual world, as the sun does the successive regions of the earth.[k]

10. The oriental origin of Europeans has been long strenuously maintained. Sir William Jones cites the Saxon Chronicle, as well as other authorities to prove that the first inhabitants of Britain, or the Celts were from the neighbourhood of Iran, or Armenia. From the earliest ages, Authors of the greatest repute have, in succession, given this locality as the especial source from which the Germanic nations issued. In Germany this was the current opinion in the eleventh century; for in a poem written in praise of St. Anno[l] Archbishop of Cologne, who died

[i] Ærost wæron bugend þyses landes Bryttas, þa comon of Armenia, and gesæton suðanwearde Brytene ærost. *First, the inhabitants of this land were Britons, who came from* ARMENIA, *and first peopled Britain southward. Saxon Chronicle*, p. 1.—Some suppose Armenia to be a mistake of the scribe for Armorica, since *Bede*, in bk. I. ch. 1 of his Eccl. Hist. has *De tractu Armoricano*, which, in the Saxon translation is, Fram Armoricano þære mægeðe.—*Smith's Bede*, p. 474, line 7.

[j] See, *Sir William Jones's*, Sixth Discourse to the Society at Calcutta, on the Antiquities of Asia.

[k] The XIV Chapter, on the origin and progress of alphabetic writing is the substance of a longer essay on the subject.

[l] See before, in X, 21. p. 134.

1075, it is said, they "came a long time ago from noble Armenia, - - - - there are men who speak German, towards India, a great way off."[m]

11. As the Gothic and Scandinavian languages and nations, have been traced to Iran or Persia, it may be desirable to state as briefly as possible, the order in which Europe appears to have been peopled by successive tribes from the east, and thus to ascertain the relative position of the Goths and Scandinavians, and the probable time of their arrival. Ascending to the highest antiquity, we find in the South West, traces of the Iberians or Euskarians, who appear to have been a pastoral race; and in the north west the Jotunes, Ugrians, or Finns. In the course of time, as the Iberians were driven to the foot of the Pyrenees, or Biscay, by the Celts,[n] so the Finns were compelled to flee into the hills and fastnesses of the north by the invading Scandinavians. The Celts in their turn, were afterwards pushed forward to the west by succeeding Germanic hordes, and these were again pressed westward by the Sclavonians. The

[m] Rhythmus de S. Annone, Coloniense Archiepiscopo, XX, 310.

Dere geslehte quam wilin êre	Cujus genus inde venit olim
Von Armenie der herin,	De Armenia nobili,
Da Noe ûz der arkin gieng,	Ubi Noe ex area ivit,
Duor diz olizui von der tûven intfieng.	Quum olivæ folium a columba accepit.
Iri ceichin noch diu archa havit	Indicia sua adhuc arca habet,
Uf den bergin Ararat.	In montanis Ararat.
Man sagit daz dar in halvin noch sin	Dicitur, quod ibi in summitatibus montium
Die dir Diutschin sprechin,	Qui Germanicè loquantur, [adhuc sint,
Ingegin Ineia vili verro.	Versus Indiam valde procul.

Schilteri Thesaurus, Series monumentorum partis secundæ, Tomi primi IX. *p.* 15.—*Deutsches Lesebuch von Wilhelm Wackernagel, Theil* I. *p.* 119, 20.

[n] Dr. Prichard has treated this subject more elaborately and satisfactorily, in the following quotation.—"A series of events leads us back to the history of the world many ages prior to the dispersion of the *Iranian* nations. As the different offsets of the Indo-European stock spread themselves in various directions and formed colonies in remote parts of the world, it appears that they found many countries previously occupied by races of people, who were regarded by them and looked upon themselves, as aboriginal inhabitants. But even these earlier tribes of the remote borders of Europe and Asia, when their history, manners and languages are carefully examined, are found to bear indications of a common origin, but of one distinct, in the sense in which we have used that expression, from that of the Indo Europeans. In many instances we have collected proofs, more or less decisive, of their descent from the great pastoral nations of Central Asia. Thus, all the tribes belonging to the *Ugrian* race, *(See, Explanation of the Map)* were spread, in remote times, over the northern parts of Europe, where under the names of *Finns* and *Lappes*, they opposed the progress of Gothic or German tribes in the western parts: and where, in the east, *Tschudes* and *Ougres*, retired before the *Slaves*, to the northward of the Waldai mountains and to the Uralian forests.

The *Finnish* nations were probably far spread in the north west of Europe before the earliest appearance of the Teutonic tribes, who conquered and supplanted them. As the *Celts* apparently preceded the German race in advancing towards the north and west, it is probable that they first came into contact and collision with the *Finns* or the *Finno Lapponic* tribes. To the south west, in Gaul and Spain, *the Celtic* invaders found the *Euskarian* nations in previous possession of the country. Between the *Iberians or Euskarians* and the northern border, which afterwards became the scene of warfare between the German nations and the Finns, there is a wide space, and it is not likely that all this region was found by the Celtic tribes destitute of earlier inhabitants. Who were these earlier inhabitants, and did the Celts, or, perhaps, rather the priestly and military classes, who alone among the Celts may have been of Indo European origin, exterminate them or only reduce them to vassalage and ultimately form one nation with them? These are questions which it is difficult to answer. We only know, that in the *Celtic countries there always existed a lower caste*, a tribe deprived of all civil rights and looked upon as mere *serfs or slaves*, while among the *Teutonic* nations, who were of a pure Indo European race, *there was perfect equality and the people were* FREE."—*Dr. Prichard's* Phys. Hist. of Mankind, 3rd Edn. London, 1844, Vol. IV. pp. 602—606.

Greeks and Romans, at an earlier date, migrated from Asia in a more southerly direction. The locality and the nature of European languages being our guide, it may probably be concluded, that Europe was, in this manner, peopled by successive migration from Iran or Persia. On the north are the Finnish dialects, on the west the Basque and Celtic, on the South and west the Latin, and on the east the Sclavonic, in the middle and most important part of Europe, we have the Germanic and Scandinavian.

12. An attempt has been made to shew the origin of Language,—that it is so close a bond of union—that, even in the confusion of tongues, it united men into tribes,—that it aids the Historian—for the Goths were only ascertained to be Germans by their language,—that there are rules in tracing the analogy of languages, by means of which the languages, from the Ganges to the west of Europe, are proved to be allied to the Sanscrit and Zend, and to have originated in Persia,—that the most learned men, as Sir William Jones, Dr. Prichard, &c. are of this opinion, —that the discovery of writing in the east, and its gradual extension to the west, affords additional evidence—that the Germanic nations were from Persia or Armenia, we have not only the preceding testimony but a proof that it continued to be the general opinion in the eleventh and subsequent centuries,—that, having traced the origin of the Germans and Scandinavians to Persia, their arrival, and their relative position, will appear by a reference to the order in which the different nations came and settled in Europe. First, the Iberians, Finns, Celts, Greeks, and Romans; then, the Gothic tribes, the Germans and Scandinavians. The Germanic nations are located in the middle and most favoured, cultivated, and intellectual quarter of the world. The period of their arrival cannot be ascertained with precision, but there are intimations[o] which lead to the supposition that they were in Europe about the seventh century before our Era. The time of their arrival is not of such consequence as the character of this hardy race. With the name of Goths has been constantly associated every species of ignorance, cruelty and barbarity, without considering, that we are indebted to their descendants for our strong bodily frame, our nervous language, our unequalled freedom under our glorious constitution;—and that they still live in our popular traditions, civil institutions and perpetual discourse. But let us examine the real character of the Goths, which will be most striking when contrasted with that of the Romans in the latter days of the empire. Its state immediately before its subversion by the Goths is thus described by Salvian[p] a contemporary: "In all the cities, municipia, and villages, there are as many tyrants as there are officers of the government; they devour the bowels of the citizens, and their widows and orphans; public burthens are made the means of private plunder; the collection of the national revenue is made the instrument of indi-

[o] See I. § 23, p. 10; and Explanation of Map, V.

[p] Salvian, an ecclesiastic of Marseilles, in his work, *De gubernatione Dei*, v. Mag. Biblioth. Patr. Vol. V.—Turner's Hist. of the Anglo-Saxons, Vol. I. p. 182—185.

vidual peculation; none are safe from the devastations of these depopulating robbers. The public taxation is partially imposed and arbitrarily levied: hence many desert their farms and dwellings to escape the violence of the exactors.—There is but one wish among all the Romans, that they might dwell under the barbarian government. Thus our brethren not only refuse to leave these nations for their own, but they fly from us to them. Can we then wonder that the Goths are not conquered by us, when the people would rather become Goths with them than Romans with us."[q] The immoral and profligate state of the Roman cities will be best described by the same eye witness. "He saw them full of the most dissolute luxury, and of the foulest vices and debauchery. It was even the fashion for the men to dress themselves as women, and to pass for such. In this state of evil, the Goths and Vandals like a torrent, over-ran the Roman Empire and settled in their cities and towns: their speedy corruption was anticipated in a population so abandoned; but, to the astonishment of the empire, instead of degenerating into the universal depravity, they became its moral reformers. The luxuries and vices that surrounded them, excited their disgust and abhorrence. Their own native customs were so modest, that instead of imitating they despised, and punished with all their fierce severity, the impurities they witnessed. They made adultery a capital crime, and so sternly punished personal debauchery, that a great moral change took place in all the provinces they conquered." We may, therefore, well conclude with the author of the Spirit of Laws;—"What ought to recommend the Germanic race beyond every people upon earth, is, that they afforded the great resource to the liberty of Europe, that is, to almost all the liberty that is among men. Jornandes, the Goth, calls the north of Europe 'The Forge of Mankind,'—I should rather call it, the forge of those instruments which broke the fetters manufactured in the South. It was there, those valiant nations were bred, who left their native climes to destroy tyrants and liberate slaves, and to teach men that nature having made them equal, no reason could be assigned for their becoming dependent, but their mutual happiness."—Under the influence of these noble feelings, and of this genuine freedom, has been educated a race most energetic, reflective, and persevering, with a corporeal frame the most dignified and perfect, and with the fullest developement of all the mental faculties. To them many valuable inventions owed their origin: we only name Printing,—the discovery of the mighty power of Steam, and its application to the arts, and to speed in navigation, as well as on railways;—and, besides many others, the discovery of Gas, and its adaptation to the use and comfort of man.

13. The English are an offset from this influential and distinguished race. The Angles and Saxons bore the chief and leading part in the expedition to Britain, all the confederate tribes were, therefore, denominated Anglo-Saxons.[r] The Angles predominated, and time has done

[q] Salvian: p. 89, 91, 92.

[r] Sec. III. 1. 4, 5, 6.

them ample justice; for, while the name of Saxons has either completely disappeared, or has only a faint vestige in such words as Essex, Middlesex, &c., the name of the Angles (Engle) is still embodied in England[s] and Englishmen, and is in full vigour and known from pole to pole. The power and influence of England are felt in every quarter of the world. Her vast colonial possessions extend to every region of the earth, and so widely is her language spread, that the sun ever shines on some favoured land where English is spoken. If population increase at its present mighty ratio, in America, in Australia, in the East, and in South Africa, as well as in our other colonies, English will probably, in a few centuries, be spoken by one fourth of the human race. This extensive sway, and increasing use of our language seem to have been permitted by Providence, that the most distant lands might freely participate in the religious and civil privileges, England so fully enjoys. However the mind may be clouded by superstition, and degraded by the dominion of animal passions, man still retains the impress of his high origin;—a divine principle is within him,—a mind capable of communion with that eternal Being, in whose image he was formed. Deeply convinced of this, and that the truths of Revelation are not only the source of all morality and social order, but the most powerful means of expanding and elevating the mental powers,—for Revelation is only another name for the perfection of reason,—the benevolent have formed Societies,[t] for sending to the heathen the heralds of salvation, to teach those scriptural principles, which must convince men that they are born, and are living for eternity,—that, hereafter, they will be rewarded according to their works. This generates that steady and reflective state of mind, and that quiet perseverance by which the treasures of nature are drawn forth to supply their physical wants, and to administer to their comforts. Thus Religion evidently raises men, in this world, into a superior state of existence and of social happiness. The extended influence and the nervous language of England, cannot, then, be better employed than in proclaiming, to the utmost parts of her dominions, the glad tidings of salvation,—in re-echoing, as a messenger of heaven,—"Glory to God in the highest, and on earth peace, good will toward men."

[s] Engla land, the Angles' or Engles' land. See III, § 6; and Explanation of Map, V.

[t] The first of these was *The Society for the Propagation of the Gospel in Foreign Parts*, incorporated by Royal Charter in 1701. All the ordinances of religion, in their full integrity, have been happily communicated to many of our colonies by means of a well-devised and efficient plan, proposed in 1841 for raising a fund, "by voluntary contribution, for the endowment of Bishopries in the Colonies, and distant dependences of the British Crown."

THE END.

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